

*Theology*  
*Aug 1*

THE  
ORATION  
SPOKE AT

*Foyner's-hall in Thamesstreet :*

On Monday, Sept. 24. 1733.

Pursuant to the WILL of

*Mrs.* JANE ILIVE,

Who departed this Life, Aug. 29. 1733. *Æta.* 63.

PROVING,

- I. The Purality of Worlds.
- II. That this Earth is Hell.
- III. That the Souls of Men are the Apostate Angels.  
And
- IV. That the Fire which will punish those who  
shall be confined to this Globe, after the Day of  
Judgment, will be immaterial.

With large Notes confirming the Hypothesis, and refuting  
Dr. Lupton's Opinion of the Eternity of Hell-Torments.

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By *JACOB ILIVE.* *K*

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The SECOND EDITION.

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*Great is the Truth and it shall prevail.*

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L O N D O N :

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hind the Chapter House in St. Paul's Church-Yard.  
1736. Price one Shilling. *(12) (14)*

THE  
ORATION

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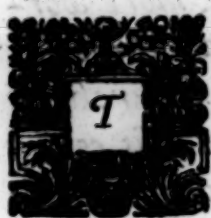
OF

OF





THE  
PREFACE.



*THE following Discourse from John xiv. 2. was wrote in the Year 1729. with no Design of being spoke, read or printed, but to employ some leifure Time I had before me. Which I then (and often since) read to my Mother, who approving the Hypothefis contained in it, ordered by her Will the Publick Reading of it. The Words are:*

April 20. 1733.

“ That my Son and Executor Jacob  
“ Ilive shall read the Discourse which he  
“ has made from John xiv. 2. publickly in  
“ a Hall (Stationers-Hall if possible) or  
“ other convenient Place, within Fourteen  
“ Days or other fit Time, after my De-  
“ cease, to as many of my Acquaintance  
“ and others as shall be minded seriously  
“ to hear the same.

Jane Ilive.

## The PREFACE.

*In pursuance whereof I interceeded for the Use of Stationers-hall, but my Request was not granted. I procured Brewers-hall, where I read it publickly, Monday, Sept. 10. and at the Desire of my Friends I repeated it at Joyners-hall, Sept. 24.*

*The Subject of it is intirely new, not calculated with a Design to serve any particular Party, but endeavours to introduce more worthy Ideas and Apprehensions of God, than has hitherto obtained in the Christian Church, by setting before the Reader an Hypothesis every way agreeable to the Nature and Essence of the Divine Being. If herein I am mistaken, I shall be very willing to retract my Error, and I hope, as there are those among the Reverend Clergy of our Church, whose Skill in Theology far exceeds mine, would be so kind as to remark upon my Performance, and reprove me in the Spirit of Meekness.*

*As for those Expressions wherein I have a little too severely censured Priests, as some may judge, the best way to invalidate them will be to shew that neither the Heathen, Jewish nor Christian Priests (of Fourteen Centuries after Christ) have imposed upon the People, for it is allowed, that the present Clergy of the Church of England have no Hand in Imposition.*

*The*

## THE PREFACE.

*The next Thing that will give Offence I fear is the Judgment I have pass'd both in my Oration and Notes on Moses and Aaron. As to Moses, I conceive, he was a Man of great Courage and Policy. How far these are necessary to establish a new System of such Rites and Ceremonies, as he instituted, I leave to those who after they have read my Notes, can think them of Divine Appointment. And here I declare, that I do not look upon Moses as a Lawgiver of the Jews to be an Impostor, but commend him for attempting to make his Brethren a great People, by separating them from the Nations. And so far as He did establish the Law of Natural Religion, though burthened with grievous Rites and Ceremonies, so far his Laws was of God, or (if you please) of Divine Appointment, and no farther. What I have said of Aaron in relation to the Golden Calf being fact, needs no Apology, for it is certain good Men (and as such why not good Priests) may fall into Error. However, if it should be thought that I have any way misrepresented either the Character of Moses or Aaron, I shall herein submit to better Judgments.*

*I am very sensible of the particular Happiness and Blessing, we of this Kingdom enjoy, of free Debate, which is not only our Privilege as Protestants, but as Subjects to the Best of PRINCES: This is the Happy Consequence*



## The PREFACE.

quence of the Establishment of the Throne of these Realms in the Illustrious and Auspicious House of Hanover. And I hope, that so long as the World shall endure, there will not be wanting a Prince of the Present Royal Family, of such Glorious Principles with His Sacred MAJESTY to wield the Sword of this British Empire.

I shall now only beg this Favour of all those into whose Hands this Oration shall fall, not to be too hasty in censuring the Hypothesis or its Author, before he has duly considered it; for though the Doctrine contained in it is co-eval to the Creation of this Place, and to its Formation out of Chaos, yet it is now so far lost, that it seems novel. Therefore it will be convenient for every Man to consider its Reasonableness, which if he should do, without Prejudice either to the Oration or to its Author, I am persuaded, he will, from himself, and his own Observations, find some Arguments to support my Hypothesis.

But if I should fail herein, I here declare, that I do not publish my Oration with any other Design, than to prevent false Representations that may have been made hereof, without the least Intention of giving Offence to any Person or Body of Men whatsoever.

J. I.



## JOHN XIV. 2.

*In my Father's House, are many Mansions,  
I go to prepare a Place for you.*

**T**H E S E Words of our Blessed Saviour assert this grand Truth, namely, that there are Worlds besides this whereon we inhabit ; and it may justly be concluded, that they are inhabited by Beings who are far superior to us in Goodness. Hence some have affirmed, that our Earth is the only Rebellious World, the lowest of the Creation, and the Region of Darknes ; for all the other Worlds, or Mansions, as our Text has it, are above us, give Light to us, and we are beholden to them for the Light we receive (a). And from hence it is, I conceive, the Devil is stiled, *The Prince of this World*, he John xiv. being banished from the heavenly Mansions, and <sup>30.</sup> sent into Exile for his Apostacy to this lower <sup>—xvi. 11.</sup> Orb, and his Angels with him. Here it is then, that *he goeth about like a roaring Lion, seeking* 1 Pet. v. 8. *whom he may devour*, having no Power but in this

B Place

(a) See *Derham's Astro-Theology*, Pref. p. xl, xli. It is worth any Man's while to read that great Man's Performance.

Place over the Creatures of GOD (*b*), as is fully and plainly intimated by our Lord in his Prayer, according to the *Greek* Text, for the Clause, *But deliver us from Evil*, ought to be render'd in our *English* Translation, *But deliver us from the Devil* (*c*). Hence it appears, that we are under the Power of the Devil, and subject to his Temptations; having offended GOD we are now in a State of Perdition: But GOD the Son descended from on high, and left the Company of his Father and the Holy Ghost, and condescended voluntarily, in a miraculous Manner, to take our Humanity upon him, and in our Nature to teach and instruct us in those heavenly Principles and Practices whereby we might attain to that Perfection from whence we are fallen.

Our

(*b*) From hence I rationally proceed to assert, that here only the Devil [or *Lucifer*] has Power over the Creatures of God: which also I take from those Expressions of *St. Paul*, "The Prince of the Power of the Air, the Spirit that worketh [*i. e.* influenceth] in the Children of Disobedience."

(*c*) I have for many Years been surprized at the false Translation given by our *English* Translators of the two last petitionary Articles of the *Lord's Prayer*. The Words in our *Liturgy* are: "Lead us not into Temptation, but deliver us from Evil. Why this was so rendered quite contrary to the plain Meaning of the *Greek* Text is no otherwise to be accounted for, than that the Translators intended, 1<sup>st</sup>, To insinuate, that God sometimes tries and tempts Men to prove their Strength, making him thereby to execute an Office not at all agreeable to his Nature, of leading and drawing Men into Sins and Temptations, contrary to the plain Words of Scripture, which says, "Let no Man say when he is tempted, I am tempted of God: for God cannot be tempted of Evil, neither tempteth he any Man, *James* i. 13. And, *ver.* 14. the Apostle tells every one how he is drawn and lead into Sin, as though he wrote at this Time, and intended to correct our Sacerdotal Translation of this Prayer: "But every Man is tempted, when he is  
" drawn

Our Saviour being descended into this infernal Place the Devils immediately, as it were, begin to attack him, they stir up *Herod* to slay all the <sup>Matth. ii.</sup> Infants of *Bethlehem*, intending among them to slay the Infant *JESUS*. And often did they stir

B 2

up

“ drawn away of his own Lust and enticed. Then, *says he*,  
 “ when Lust is conceived it bringeth forth Sin: and Sin when  
 “ it is finished bringeth forth Death. Having said this, he  
 warns them against the Epidemical Sin of our Time: “ Do not  
 “ err, my beloved Brethren, every good Gift, and every per-  
 “ fect Gift is from above, and cometh down from the Father  
 “ of Lights, with whom is no Variableness, neither Shadow of  
 “ turning. The Apostle’s Argument here is so full and copi-  
 ous, so plain and evident, so conspicuous and indisputable, that  
 if no other Reason could be shewn for the Amendment of our  
 Translation, it is certain, this is sufficient. But what shall be  
 said in Vindication of the Use of our present Translation, thro’  
 so many Ages, when I shall have made it appear that it is con-  
 trary to the *Greek Text*, which even the Clergy themselves  
 must acknowledge. Ought not a Translation to have been  
 rectified before now which represents God as disagreeable to  
 his very Nature and Essence, as Satan himself is to the Divine  
 Nature, which corrupts the Mind, instills unworthy Thoughts  
 of God, and introduces him to our Judgment, as a Seducer, a  
 Tempter, a Trajaner and a Cheat, &c. 2. They perhaps  
 intended by the wrong Translation of the last petitionary Clause,  
 either to pay a Compliment to the Fair Sex, whose Mouths they  
 might be afraid would be distorted by using that abominable  
 Name, *Devil*: or rather by turning the Translation from  
 Devil to Evil, they might comprehend not only the Evil of the  
 Power of *Rome*, the Papal Hierarchy, but also the Evil of the  
 whole World.

But why these Pious Frauds? Why should false Translations  
 be made to serve any Turn? Could not the then Clergy have  
 translated these petitionary Clauses as they found them without  
 Alteration? Did they think to mend them, to make them more  
 useful? Yes perhaps: But who has given to Man such a Power  
 to change Light into Darkness? Not Christ. No, it is a Power  
 arrogated and assumed by a few, which will never be of any  
 Service to themselves, or to any other Person.

Now



Matth. iv.  
1--11.

up the Jews, the Rulers and great Men from Time to Time to lay Hands on him to crucify him. At last, the Devil himself attacks Christ in the Wilderness, where conducting him to the Top of an exceeding high Mountain, and shewing

Now then to the *Greek Text*, 1. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς Πειρασμόν, ought to be rendered, *And leave us not in Temptation*. This Translation is agreeable to what St. James says in every Particular. See the Words above cited. And likewise to those Words of St. Paul, in his first Epistle to the *Corinthians*, "God is faithful that he will not suffer you to be tempted above that ye are able: but will with the Temptation also make a Way to escape, that ye may be able to bear it, 1 Cor. x. 13. And to those Words of our Blessed Saviour: "Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God, Matth. iv. 4. I am aware of the Criticism, which may be made on my Translation, because I have rendered it in the Ablative instead of the Accusative: but the Accusative will serve my Purpose as well if not better, Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. *And leave us not to temptation*, i. e. Do thou, O our Father, who willest that we should return to the State from whence we fell, leave us not again to the Temptation of *Lucifer*. Again, it may be said for the Sake of Cavil, that I have not rendered the Word εἰσενέγκῃς right. The Word is of the Verb φέρω and signifies in the *Latin*, *Perfolvo*, i. e. to let entirely loose. And so the Words will read thus: *And let us not loose to temptation*. Take which Translation or Reading you will, it will answer one and the same Thing, and therefore certainly we ought to pray, when we are tempted, God would not leave us in Temptation. But farther I apprehend, that the first Version is good, and that εἰς Πειρασμόν, may, according to the Rules of Grammar, be rendered, *in temptation*, or *whilst in* or *within temptation*, because the Particle εἰς is as capable of being rendered by *in* as *into* before an Accusative.

2. Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ Πονηροῦ. *But deliver us from the Devil*. The only Dispute here is, whether the Word Πονηρὸς ought not to have been rendered *Devil* and not *Evil*. Let us therefore first read my Translation with the Doxological Part of the Prayer: "And leave us not in Temptation, but deliver us from the Devil: For thine is the Kingdom, the Power

" er

ing him all the Kingdoms of the Earth, and the Glory of them, said, *All these Things will I give thee, if thou wilt fall down and worship me.* But Jesus said, *Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him*

“er and the Glory, for ever and ever.” Observe, the Reason why we should not be left in Temptation, and why we should be delivered from the Power and Influence of the Devil, is, because the Kingdom, the Rule, the Power is the Lord’s, and his only, to all Ages. I am willing, O Lord, to be freed and delivered from the Power of *Lucifer*, under whose Influence I rebelled against thee in Heaven: for now I know, that Power and Honour, Divinity and Majesty belong only to thee, my God and Redeemer. The very Expression, *For thine is the kingdom*, implies that some Being had attempted heretofore as well as now to usurp the Power and Kingdom of God, and considering *Lucifer* to be very powerful in the terrestrial Globe, all those who come into the Terms of the Gospel, will desire to be delivered from him, and consequently it is absolutely necessary, that he who heartily desires to be delivered from the Power of *Lucifer*, should acknowledge the Supremacy of God: Which every one would be lead to do, according to the Version I contend for. *Πονηρὸς* signifies, Devil, or the Evil one, accordingly it is often rendered into *Latin* by the Word *Diabolus*, which we translate *Devil*. But it may be said, that the Vulgate *Latin* led our Translators into these Errors. It may be so, I hope a Time will come, when they will be amended, and rendered as agreeable to the *Greek*, as the Versions, I contend for, are to Scripture, Religion and Reason.

I farther observe upon the whole, that it is very pertinent to our unhappy State, earnestly to pray and endeavour to be delivered from the Power of the Devil, and is altogether agreeable to that of *St. Paul*, “We fight not against Flesh and Blood only, but against Principalities and Powers, and spiritual Wickedness in high Places.” But more unhappy is our Case, when the Preachers of Christianity countenance Errors, and speak them from *high Places*, and thus we of this Day have not only those Powers to fight against, mentioned by the Apostle, but also another, *viz.* Sacerdotal Error. This is not to be understood of the *English* Clergy, because if they had free Liberty to sit in Convocation, I doubt not, they would soon rectify many

## *The Doctrine of the Plurality*

*him only shalt thou serve.* What I observe is this, that Christ does not deny the Superiority (*d*) of the Devil over this lower Region, but reproves his Impudence for tempting his Creator. Happy then are we, that our Captain hath given us both Precept and Example that we walking by Faith and Good Works may be delivered from the Power of the Devil; and thus guarded may we with Joy and Gladness receive the welcome News of our Text, *In my Father's House are many Mansions, I go to prepare a Place for You.*

Pursuing the fundamental Doctrine of my Text, I shall lay before you these three Things:

I. The Assertion, *In my Father's House are many Mansions.*

II. Enquire who we are, and what is the Place we now inhabit.

III. Shew

Mistakes and false Translations, which our Forefathers have injudiciously made: nor can I think, as some do, they would make more.

(*d*) I do not mean by this Expression, that the Superiority of the Devil over this Globe is in a real and absolute Sense to be understood: but that he had by his Cunning and Policy contrived to have the Disposal of the Kingdoms of the Earth, and so to have Power and Authority here: yet it is evident, that *Lucifer* ought to acknowledge a Superior, for it was an old Decree in Heaven, "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." All the Power that Satan hath is in this Word: Wherefore he is stiled, The Prince of this World, and the God of this World, 2 Cor. iv. 4. and St. Paul says, that this God had blinded the Eyes of the Inhabitants of the Earth that they should not receive the Gospel. Our Saviour, *John* viii. 44. tells the People of his Time: "Ye are of your Father the Devil, and the Lusts of your Father you will do: he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar, and the Father of it."



III. Shew for whom it is that the Mansions are prepared. And then conclude.

I. The Words contain this Assertion, *In my Father's House are many Mansions.*

The Doctrine of the Plurality of Worlds is nothing new, especially since the Descent of the Eternal Logos. If we credit those sacred Writings, which have by all been esteemed and looked on as a Rule for Faith, we should not at all be surprized at a Doctrine so full of Comfort to Fallen Man. But,

1. Our Saviour in order to instruct us in, or bring this Doctrine down to our shallow Comprehensions, assimilizes the Habitation of his Father with that of a House, such as great Men, (as the Word signifies) were wont to dwell in; in which were several lesser Houses, Habitations or Mansions fitted and accommodated to the different Degrees or Dignities of the Persons inhabiting within that House, or rather Palace: For the Words might be read: *In my Father's Palace are many Mansions.* And if we look upon the Human Race, and consider how ignorant we are even of those Things we are daily conversant with, and which by Necessity are always before us, we shall not wonder that we are so blind and stupid in celestial Things, as not to be capable of understanding them without the Help of Similes, Allegories and parabolical Sayings. Which alone is sufficient to justify the Revealer of our Redemption, in making use of a figurative Way of Speech in Compassion to our Infirmities.

2. The Text says, there *are many Mansions.* The Number of them is to us innumerable. Thus the Psalmist speaking of these Mansions, says,

Psal. xix. 1. says, *The Heavens declare the Glory of God.* He calls them Heavens, because they are above the Earth, for so are the Mansions, they are to us Heavens, *i. e.* Places out of human Reach. David lively asserts the Prerogative of God over these Mansions, *The Heavens even the Heavens are the Lord's, the Heavens are thine.* Again, he calls upon these Places to praise and magnify their Creator: *Praise ye the Lord from the Heavens, praise him in the Heights: Praise ye him all his Hosts.* The Psalmist being sensible that some of these Mansions were superior to others calls out thus: *Praise him ye Heavens of Heavens.* And then says, *that God hath stablished them for ever, he hath made a Decree which shall not pass.*

—lxxxix.  
12.

—cxv. 6.

3. It is also manifest, that these glorious Places are inhabited by Beings who have attained greater Perfection than we of this Globe. Which is plain from the Words of our Text, *In my Father's House are many Mansions, I go to prepare a Place for you, that where I am, there may ye be also.* Hence naturally arises this Maxim, That the Souls or angelic Beings of those who have attained the greatest Perfection in this Life are admitted into these celestial Orbs, into the Company of those for whom they are prepared, according to their several various Attainments in Goodness (e).

4. Which leads me to observe, that the Goodness and Compassion of our Creator is very extensive towards us: For as different as the

(e) Dr. Burnet, p. 319. says, it is reasonable to suppose, [from these Words, "In my Father's House are many Mansions,"] that "every Saint, or Assembly of Saints, will have their Habitations nearer to *Shechinah*, or to the Throne of Glory."

the Complexion and Symmetry of our Bodies are, so different and various are those who we may (as Men) stile the Pious or the Perfect : And therefore several Heavens, or Places of various Attainments, are prepared for us. *O sing unto the Lord a new Song, let the Congregation of the Saints praise him: for he hath done marvellous Things, and his Mercy is over all his Works.*

II. I enquire who we are, and what is the Place we now inhabit.

*First*, In making this Enquiry, Who we are, and what is the Place we now inhabit ; I shall closely adhere to the sacred Writings : And here I shall consider the first Part of the fourth Verse of the twelfth Chapter of the *Revelations*, the seventh, eighth and ninth Verses. The Words are : *And his Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth. And there was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels : And prevailed not, neither was their Place found any more in Heaven. And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World : he was cast out into the Earth and his Angels with him.*

As to the Time or Period in which this Rebellion happened in Heaven it is universally agreed to be before the Creation of Man. That it hath not happened since is notorious, because the Apostle *Peter* (writing to the Christians of his Time, places this Action before the Destruction of the old World, in the Days of *Noah*) saith, *That God spared not the Angels that sinned, but 2 Pet. ii. cast them down to Hell, and delivered them into Chains of Darknes, to be reserved unto Judgment. And spared not the old World—bringing in the Flood upon the World of the Ungodly. And turning the Cities of Sodom, &c. In which the*



## Of the Fall of the Angels,

Apostle distinguishes between the several Periods wherein the various Judgments of God pursued the Wicked. Thus the Rebellious Angels were punished or expelled Heaven before the Creation of Man; the wicked Descendants of *Adam* by the Flood, &c.

Having thus endeavoured to establish this grand Maxim, That *Lucifer* and his Crew were expelled Heaven for their Disobedience before the Formation of *Adam*, it will not be unnecessary to say something concerning this Rebellion and Fight, the Causes of it, &c.

As there is no Action how frivolous soever, but what hath some Cause, it would be absurd to imagine, that this great Transaction pass'd, without being founded on Pride, Policy, Craft and Cunning, specious Pretence, subtil Reasoning, or the like.

G O D the Father many Years, as we compute Time, before the Creation of Man, thought fit to reveal the Eternal Word, his Equal, unto the Angels, and at this Time to unfold that which hitherto in Part had been to them mysterious (*f*) called together by the Sound of Trumpet (as we speak) all the Hosts of Heaven, and made the following most gracious Speech from his most exalted Throne: "Hear, O Angels, " and give Ear, O ye Inhabiters of Heaven, I  
now

(*f*) Perhaps some may think this a meer Assertion: therefore let us see, if it can be supported from Scripture. I say, God summoned the Angels together, which I take from *Rev. ix. 15*. "And the seventh Angel sounded, and there were " great Voices in Heaven, saying, The Kingdoms of this " World, [*i. e.* of Heaven] are become the Kingdoms of our " Lord, and of his CHRIST, and he shall reign for ever." I think these great Voices declared something that was not fully known to the Angels of Heaven before.

“ now declare, That this is the Eternal Word,  
 “ you: God and Creator equal with Me, for I and Pfal. ii. 7.  
 “ He are One. He is God from all Eternity, Acts xiii.  
 “ the Heavens are the Works of his Hands, and 33.  
 “ of his Days there is no End. He is the Bright Heb. i. 3.  
 “ ness of my Glory, and the exprefs Image of John i. 14,  
 “ my Person. I therefore declare all Power and 18.  
 “ Rule due to him in Heaven, and command Rev. i. 5.  
 “ that all honour Him even as they honour John x.  
 “ Me.” Upon this the Eternal *Logos*, who be- —xiv. 20.  
 fore was not beheld by angelic Eyes, did now Heb. i. 3.  
 appear most glorious in the Sight of the Angels John v. 23.  
 or Host of Heaven: According to that of the  
 Psalmist; *The Lord said unto my Lord, sit thou*  
*here, &c.*

And since the Scripture is on my Side, I would  
 propound the following Query, Whether this  
 Declaration did not produce in some of the An-  
 gels, Joy and Gladness, and at the same time in  
 others, Malice and Envy. Or, whilst two thirds  
 of them were chanting forth their Halleluia's (g)  
 the other third, were seized with Anger and  
 Pride (b.) Yet we may suppose, that this Re-

C 2

bellion

(g) These Halleluia's, or Rejoycings, follow immediately  
 upon the Eternal *Logos's* being declared equal in the Govern-  
 ment of Heaven to God the Father, *Rev. ix. 16, 17.* “ And  
 “ the four and twenty Elders that sat before God on their Seats,  
 “ fell upon their Faces, and worshipped God, saying, We give  
 “ thee Thanks, O Lord God Almighty, which art and wast,  
 “ and art to come; because thou hast taken to thee thy great  
 “ Power, and hast reigned. And all the Angels stood round  
 “ about the Throne---and worshipped---saying, Blessing and  
 “ Glory, and Wisdom and Thanksgiving, and Honour, and  
 “ Might be unto our God for ever, *cb. vii. 11, 12..*

(b) Chap. ix. 18. says: “ And the Nations were angry.  
 “ And the Dragon was wroth, *cb. viii. ult.* From whence I  
 gather, that one third of the Angels of Heaven did not joyn in  
 the Thanksgiving, *cb. vii. 11, 12.* but were displeased at the  
 Declaration from the celestial Throne.

*Of the Fall of the Angels,*

bellion did not immediately begin upon this Declaration, but it was some time before it broke out, and it might be as thus :

There was an Angel in Heaven whose Name was *Lucifer*, thinking that he should have had all Rule and Dominion committed to him (i), resolved to make a Party, and oppose God the Word, and make himself equal with God the Father. He [*Lucifer*] having observed that some of the Angels, Archangels, and Hosts of Heaven, seemed displeased with the Declaration from the Throne, with Subtlety and fallacious Speech drew into his Party (k) a vast Number of them, yea, even a third Part of the Inhabitants of Heaven, and then formed them into Battle Array, who had thus listed into his Service. (l)

The Foundation for this historical Fact, I take from *Rev. xii. 3, 4.* where we are told, *That in Heaven, there appeared a Wonder, and behold, a great*

(i) The Intrigue of *Lucifer* follows in Chap. xi. “ And there appeared another Wonder in Heaven, and behold a great red Dragon, having seven Heads, and ten Horns, and seven Crowns upon his Heads. And his Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth.” And I think I am justified from the Words recited in the Account I give of the Rise of this Rebellion, under the Conduct of *Lucifer*: But it may be asked, How came *Lucifer* to be the first and chief in this Rebellion. I answer, The Words cited say, that the Lord God Almighty, did take his great Power to himself: from which I learn, that *Lucifer* being Son of the Morn, and the greatest Angel in Heaven, might have enjoyed some usurped Power, which at this Time was taken from him.

(k) That *Lucifer* did by some Ways and Means draw the Angels into his Scheme is evident from the Assertion, “ And his Tail drew the third Part of Heaven, and did cast them to the Earth.”

(l) That *Lucifer* formed an Army is couched in these Words; “ And there was War in Heaven.”



great red Dragon, having seven Heads, and ten Horns, and seven Crowns upon his Heads. And his Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth. Which Record shews, the Policy and Power, or rather Subtilty of *Lucifer*. He appear'd as a Being having seven crowned Heads, adorned with ten Horns, and red, says the Text, which we may justly conclude was a Ray of Light and Majesty, and that the whole Appearance was altogether a Sort of Resemblance of the Divine Being. The Horns were Beams of his Effulgency, his Heads and Crowns a Token of his assumed Power and Dominion. His Tail, the Cunning and Policy, wherewith he seduced the Angels into his Party, as though he said, If you will come into my Scheme, ye shall all be Gods (*m*).

Secondly, The Place cited says, *There was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon and his Angels fought.* But though *Michael* (*n*) worsted *Lucifer* (*o*) and put him to Flight, yet he could not expell him Heaven, this was out of his Power (*p*). Therefore

(*m*) As to the Promises, which *Lucifer* made those who fell in with his Scheme, I think there is sufficient Ground from *Gen.* v. 3. "For God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil."

(*n*) *Michael* the Archangel, by God's Permission waged War with *Lucifer*. It is certain, that those Angels who kept their Principalities, and rejoiced at the Declaration were angry with *Lucifer* and his Party, for their Rebellion, endeavoured to reduce them to Obedience. Which I deduce from these Words: "Michael and his Angels fought against the Dragon."

(*o*) They worsted *Lucifer*, because says the Text, "And they prevailed not."

(*p*) I here say, that it was out of the Power of *Michael* and his Angels to eject them Heaven. But why was it out of their Power? Because *Lucifer* and his Angels were immortal Beings, and of the same Power and Force with them. The only Advantage that *Michael* had was the Goodness of his Cause.

fore after a while *Lucifer* rallied his Forces for another Attempt (*q*). And undoubtedly both Armies fought courageously, for no Fear of Death was amongst them (*r*). But at length came forth God the Word, whose Godhead and Supremacy they had most basely denied, and against whom they were now in Rebellion, commanding *Michael* and his Host to retreat, with mighty Thundrings expelled them Heaven (*s*). So God the Word coming to the Assistance of *Michael* and his Angels, the Dragon and his Angels prevailed not, neither was their Place found any more in Heaven. Thus were those Blessed Regions discharged of this rebellious *Arian* Crew.

*Thirdly,*

(*q*) It is natural to conclude, that if *Lucifer* was worsted in the first Battle, he would notwithstanding hazard a second.

(*r*) Their Courage must be great, because it was naturally impossible for them to kill one the other. From whence I conclude, That if God the Word had not by his Almighty Power expelled the Rebellious Angels, they had been contending to this Day : for their Way of fighting could not be like that of ours, but was only a Strife for the Mastery.

(*s*) I attribute the Expulsion of *Lucifer* and his Angels solely to the Power of God the Word ; for which Fact I give these Scriptural Proofs, *Rev.* xix. 13. " His Name is called, The Word of God. And the Armies which were in Heaven followed him, *ver.* 14. And the Beast and his Armies were gathered together to make War against him,---and against his Army, *ver.* 19. And they were slain [*i. e.* expelled] with the Sword of his Mouth, *ver.* 21. And they prevailed not, neither was there Place found any more in Heaven. And the Great Dragon was cast out into the Earth and his Angels with him." Before this Time God the Word had prepared a Place for the Reception of him and his Army. " And He [God the Word] cast him into a bottomless Pit, *chap.* xx. 3. His right Hand, and his holy Arm hath gotten him the Victory, *Psal.* xcvi. 1. Thou hast a mighty Arm : strong is thy Hand, and high is thy right Hand, *Pf.* lxxxix. 13. He hath shewed Strength with his Arm, he hath scattered the PROUD, in the Imagination of their Hearts." *Luke* i. 51.

*Thirdly*, The next Thing to be observed is, the Place into which these rebellious Angels were cast. St. *John* tells us plainly, that the Devil and his Angels were cast out into the *Earth*. What Earth I ask? Into this very Globe on which we now inhabit, before its Formation out of Chaos; for then it was a Place of Darkness, and great Confusion, a rude Wilderness, an indigested Lump of Matter. Which is plain from these Words: *In the Beginning* [*i. e.* whilst it might be called Beginning some Time before the Expulsion of these unhappy Beings;] *God* [*i. e.* God the Word against whom they had rebelled,] *created the Heaven*, [*i. e.* fixed the Firmament or Division between his Throne,] *and the Earth*. [*i. e.* and the Prison appointed for *Lucifer* and his Angels.] *And the Earth* [*i. e.* The Hell or Place of Punishment] *was without Form and void, and Darkness was upon the Face of the Deep*. [*i. e.* was a confused Mass, no Sun, no Day, nor no Light.] If Hell and Earth were two distinct Places, I humbly conceive, the first Verse of the Bible would have read thus: “ In the Beginning God created the Heaven and the Earth, and made Hell also.” But as Earth and Hell are synonymous Terms to denote one and the same Place according to three Authors: *John*, *Jude* and *Peter*. *John* and *Peter* say, they were cast into the Earth, and reserved unto Judgment, and *Jude* that they were cast into Hell. However, there is nothing more true than this, that these Apostate Angels were cast down from Heaven into this very Orb we now inhabit. For we never yet read of the Creation of two Earths, or of such a distinct Act of Creation from the Earth, as Hell according to vulgar Fable is supposed to be. (t)

*Fourthly*,

(t) Under this Head I have briefly proved, that the World we now inhabit is the Place we call *Hell*; by which Name I only



*Fourthly*, How many Ages these rebellious Angels might be confined to this Orb before its Formation out of Chaos, and the Disposition of it by the Almighty Fiat into that Order and Beauty, in which we now see and behold it, is nothing material. However, it may for the Sake of Speculation be supposed as Six Thousand Years. For says the Apostle, *Beloved be not ignorant of this one Thing, that one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day*. If then we suppose these unhappy Beings to continue in this World or Hell, while it was without Light and without Form, six Days, *i. e.* so many thousand Years, they were a mystical Week, save the Day of Rest, in outer Darkness. After the Expiration of these six mystical Days God began the Formation of the World.

*Fifthly*,

only understand, that this is the Place, and the only Place that is inferior to Heaven, or to the Mansions spoken of by our Saviour. Were it possible for us to see the World again in its ancient Chaos, without the Comforts of the glorious Sun, we should then pronounce it Hell, *i. e.* the inferior Region. Against this Doctrine it may be objected, that it is said, *Deut. xxxii. 22.* "For a Fire is kindled in my Anger, and shall burn unto the lowest Hell, and shall consume the Earth with her Increase, and set on fire the Foundations of the Mountains: where Hell and Earth are spoke of as two distinct Places. I answer, So are the Mountains made as distinct as the Hell and the Earth; and if the Objection be good in respect of the Distinction of Hell and Earth it is as good in respect of the Mountains; for if Hell be not the Earth in this Place, no more are the Mountains the Earth: So that there are according to the Objector three Worlds, *viz.* Hell, Earth and Mountains. Which is absurd: The Truth is, that the Author of this Book wrote in a poetic Stile, and it is common with Poets to use a Flourish of Words to suit the Measure of their Verse. The Learned Bishop *Patrick* in his Commentary on this Place, says the Expression, *the lowest Hell*, signifies the Depth of that Misery and Woe

*Fifthly*, We are come to the Creation of the World, and to the Formation of the first Man.

And now considering this Period of Time, I ask, How came it to pass, that God should digest the Earth or Hell into beauteous and comfortable Order, and create Man? I find myself answered, That God made a new Creation, Man, to supply the Depopulation in Heaven, occasioned by the Defection of the third Part of the Angels under *Lucifer*.

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But

Woe which would shortly come upon the *Jews*, in the approaching Siege of *Jerusalem*. *David* says, "The Sorrows of Hell compassed me about," which implies no more than this: The Sorrows, the Afflictions, the Disquietudes of this inferior Place, the Earth, seize me on every Side, and that he means the Earth by this poetic Expression is plain from the foregoing Part of this Chapter. To which I refer the Reader. The florid Expression of *Job* comes next to be considered, "It is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? The Measure thereof is longer than the Earth, and broader than the Sea, *Job* xi. 8, 9. As *Job* looked upon the Earth to be a Flat, he might allude to an inferior Part of the Earth, but yet not a distinct Region from it. The Depth or Profundity of the Earth, he calls Hell, the Surface of the Earth its Length, and the Sea its Breadth. Again, *Job* says, *chap.* xxvi. 6. "Hell is naked before him, and Destruction hath no Covering." Hell and Destruction are here synonymously used, and the Expression signifies, that no Distance from God, can hide us from his All-seeing Eye.

*David* very angry with the Heathens was minded they should be punished, is therefore willing that God should doom them to some worse Place than they were now in, rashly pronounces, "The Wicked (the Heathens) shall be turned into Hell, *i. e.* into their Graves: for *David* wanted them out of his Way. It only shews, the Enmity the *Jews* had to the *Gentiles*. *Pf.* xvi. 10. is looked on as a prophetic Saying, "For thou wilt not leave my Soul in Hell, *i. e.* in the inferior Region, the Earth. *Psal.* lv. 5. is a Curse of *David's* on his Enemies, which Way of Action he was a Dab at. *Psal.* lxxxv. 13. He calls the Grave, the lowest Hell. It should appear from this Psalm,

But how came it to pass that they were placed in Hell in order to bring about so exalted a Design? Sure! we have better Thoughts concerning God, or at least we ought to have, than to suppose him to do that which we ourselves abhor. Let me ask, Will we send our Sons and our Daughters into the Places and Company of the Wicked and Blasphemous to learn true Piety, Virtue, Chastity and Holiness. Think ye then that God created Man pure, upright and perfect,  
new

Pfalm, that *David* had been sick, and being recovered is thankful, that he was delivered from Hell, *i. e.* from the Grave, as the Margin reads it. *Pfal. cxvi. 3.* shews the Torture of the Distemper that had at that Time seized the poor King, for some Distempers may indeed emphatically be stiled the Pains of Hell, *i. e.* Distempers which lead to the Grave. *Solomon* speaking of a Whore, *Prov. v. 5.* says, That her Steps go down to Hell: And nothing is more certain, than that those who are afflicted with the Distempers accumulated by Fornication go swift into the Grave. See Chap. vii. 27. and ix. 13---18. xv. 24. xxiii. 14. xxvii. 20. *Isa. v. 14.* xiv. 9, 15. xxviii. 15, 18. lvii. 9. *Ezek. xxxi. 16, 17.* xxxii. 21, 27. *Amos ix. 2.* *Jonah ii. 2.* *Hab. ii. 5.* In all which Places the Word Hell is used only to denote the Grave.

Next come we to the Words of our Saviour, *Matth. v. 22.* "But whosoever shall say, Thou Fool, shall be in Danger of "Hell-fire." 'Tis very hard, (if true, according to the Vulgar Opinion) that any Man, for thus censuring another should be doomed to everlasting material Punishment. The Expression only shews, that the Person censuring another by this Name is full of Wrath, Pride and Hatred. And so far as these Sins pin a Man down to Hell, they retard his celestial Flight. *Ver. 29, 30.* argues that it is better for a Man to loose a Member, than by keeping it putrid to hazard the whole Body to be cast into the Grave. Again, *chap. xvi. 18.* Jesus says to *Peter*, "Upon this Rock I will build my Church, and the Gates of "Hell shall not prevail against it, *i. e.* the Powers of this World, shall not, &c. Chap. xxiii. 33. How can ye escape the Damnation of Hell? *i. e.* How can you who retain the ancient Inveteracy against my Godhead escape the Sentence pronounced at the Time of your Rebellion, Depart, ye Apostates, from my Presence, into the Place which I have appointed for you.



new Beings, Soul and Body, to fill the Deficiency in Heaven, and in order to fit them for so sacred a Place, sent them for Education into Hell, to learn them that Holiness without which no Man shall see the Lord. No, Reason tells us, that if Man had been a new Creation, both Soul and Body, and God was willing to supply the Depopulation, He would have created them in Heaven, and placed them immediately in those Stations, Posts and Offices, which the Ejected had before their Fall.

But farther, I ask, Did God want Company? or, Were there not a great Number of Beings, who continually chanted forth their Halleluia's, encompassing His Throne? Was his Glory and Honour by their Revolt diminished, or his Palace destitute of Inhabitants? No, Two Thirds remain, keep their Principality, and obey his Will.

Or on the other hand, Was the Crime (tho' the most gross) of these unhappy Angels, so very great, that it admitted of no Forgiveness, at no Time, nor by no Means, in God's Comprehension? Could no Punishment be found out, no Penance inflicted, no Way established, by infinite Knowledge, through which they passing in due Obedience to His Will, and in an humble and worthy Acknowledgment of His Supremacy over them, they might at last attain the State from whence fallen? Can we suppose, that an *Arrian* who, at this Day, is so proud, that he will not own the Godhead and Divinity of the Eternal *Logos*, as equal to the Godhead and Divinity of God the Father should repent of his Sin, acknowledge his Error, and profess the Truth, I say, can we suppose, that if such an one should add to this Faith, Holiness of Life, he will not after Death be admitted into those Mansions Christ hath prepared for them who

love him. For says the Eternal Word himself:  
 Matth. xii. *Verily, I say unto you, all Sins and Blasphemies*  
 31. *against the Son of God shall be forgiven.*

Mark iii.

28.

Luke xii.

10.

This Decree not only passed at that Time or Period when Christ appeared in *Judea*, but also before the Formation of the first Man, and was the very Cause thereof. But,

Let us see, Why God created the Chaos, and formed the World?

. There has not been given as yet any real satisfactory Reason for the Creation of the World. Now the Doctrine, I advance, will give us such Reasons for it, I humble conceive, as will fully shew, that it was highly just and reasonable, as well as an Act of the Power of its Creator.

I. It was absolutely reasonable, That when *Lucifer* and his Angels had rebelled, and it was convenient that they should be expelled Heaven, and made Examples of, that some Place should be created for their Reception, into which they should be cast, and therein confined: For why should they who rebelled against the Decree of Heaven, who denied the Godhead of the Eternal Word, and who took up Arms to oppose his Supremacy, notwithstanding that remain in the Regions of Bliss and Peace, Joy and Tranquillity? Did not their Sin call for a Punishment so just and so natural? A Banishment from that Kingdom, whose Laws and ancient Maxims they had publickly violated, and whose Constitution they boldly and blasphemously attempted to subvert and extirpate. Nay, I think it may be said, that these Angels when they had committed this their matchless Sin, it became, as it were, natural to them to seek some Place more agreeable to their Principles and unhappy Condition, for they left, says the Apostle, *their Principalities*. This they did, when they first engaged in the Rebellion. Thus fallen from celestial

celestial Perfection, God the Word called up out of nothing the Chaos, a Place designed by him for their Punishment, into which he cast them for their Apostacy.

I would not be understood, that God was under an absolute Necessity to create this Earth or Hell, for the Reception, Confinement and Punishment of *Lucifer* and his Angels; for it is certain, as he was the Author of their Beings, he might have reduced them to nothing for their Offence. But this would not have been agreeable to their inherent Privilege of Eternity of Being, to their Right of Free-will, or indeed to the Justice of God himself. Because the irreversible Decree of God had granted to them Immortality, at the Time he created them, and likewise gave to them the Power of acting or doing what they pleased, within the Limits of their Capacity: Therefore had God as a Punishment for this their Apostacy, annihilated them, he must have acted contrary to his own Decree, which had given them Eternal Existence, and consequently had removed them in this Action from any Dread or Fear of Annihilation. They knew this to be their Privilege; but yet they were ignorant what Punishments infinite Knowledge and Power could inflict; they could not foresee that they should be expelled Heaven, and driven into Exile. The Justice of God therefore demanded a Satisfaction agreeable to the Privileges he had before given them, on the one hand, and to their Sin on the other. For which Reasons as well as for the Sake of those who lived peaceably in Heaven, I apprehend, it was necessary that God should prepare a Hell [*i. e.* an inferior Place to the Heaven, or Region of Happiness] for the Reception and Confinement of those who were turbulent and contentious, rebellious and wicked. Peace and Rebellion are  
not



not Companions, Envy and Love are not united. Necessary was this Act for the Peace and Quiet of Heaven, and necessary for the Punishment and Condemnation of the Rebellious Angels.

2. We again repeat those Words of our Blessed Saviour, " Verily, I say unto you, all Sins " and Blasphemies committed against the Son " of God shall be forgiven." Agreeable to which Almighty Decree God the Word who had expelled them out of Heaven and cast them into outer Darkness, pitying the unhappy State they were then in, after (as has been hinted) Six Thousand Years (as we compute Time) began the Formation of the World out of Chaos in that Form and Manner as described in the first Chapter of *Genesis*; for no sooner were *Lucifer* and his Angels cast into the Earth, but the Decree of their Salvation was proclaimed in Heaven, *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ.* All this was done to establish a Way and Method to bring them back to that State of Perfection and Happiness from whence they fell. This the Reason, this the Motive which induced our Eternal God to form this Hell out of that confused Hell, which was without Form and void, and full of Darkness, *Gen. i. 2.* And a marvellous Work it was. *Heaven declareth the Power of the Lord, and the Hell sheweth his bandy Work.*

3. As this Act of the Formation of the World out of Chaos happened after the Decree of Salvation, we may conclude, that it was done pursuant thereto, and at a certain Time or Period which the Almighty Creator had fixed and determined. The World formed, beautified and illuminated in the Order and Manner

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we now see and behold it, a third Reason for its Creation, I take to be this: *viz.* The Creation of Man, *i. e.* To prepare Bodies [or certain little Places of Confinement] for the Reception of the apostate Angels, (x) that therein they being

(x) I think St. Paul plainly sets forth this Doctrine in his Epistle to the *Ephesians*, Chap. ii. 1---7. "And you, says he, hath God quickned who were dead in Trespasses and Sins, wherein in Time past ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that worketh in the Children of Disobedience. Among whom also we all had our Conversation in Times past, in the lusts of the Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath, even as others. But God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickned us together with Christ, (by [whose] Grace we are saved) And hath raised us up together to sit together in heavenly Places in Christ Jesus. That in the Ages to come he might shew the exceeding Riches of his Grace in his Kindness towards us."

1. The Apostle here asserts the *Præ-existence* of the Soul, "In Time past ye walked according to the Course of this World, and in Times past, we all had our Conversation among the Children of Disobedience." Who were these Children of Disobedience among whom we ALL had our Conversation? Were they the *Jews*? Were they the *Gentiles*? Were they the Wicked *Antidiluvians*? Were they the Apostate Angels? Yes, most certainly. Among all these we had our Conversation, acted according to our own Desires, and were subject to the Prince of the Power of the Air; for the Expression, Among whom we all had our Conversation in times past, is the same with saying, We ALL were in Times past the Children of Disobedience. Which sets forth the Doctrine of the *Præ-existence* of the Soul in a positive Light. And certainly we who now actuate Bodies in this Time or Period were of old Children of Disobedience in Heaven, afterwards Transgressors of the Law given us at the Beginning of the Period of our Incorporality, and Reprobates during the Period from the Flood till the Coming of Christ.

2. We

being imprisoned for their Crime, subjected to Death for their Rebellion (*y*), might come to a Sense of their Guilt, withstand the Temptations of the Dragon, be purified as far as it is possible for them to be in this Globe, and afterwards admitted into Places of greater Perfection and Attainment, that is, into the Mansions spoken of in our Text.

For these Reasons, I humbly conceive, this Hell, or inferior Region, was created, formed and made comfortable and beautiful. But let it be supposed, that these Reasons are merely fictitious,

2. We were dead in Sins, *i. e.* We had all of us so far apostatized, and involved ourselves in Perdition, that we had entirely laid aside all Thoughts of attempting, yea, even of desiring Restoration to those heavenly Stations and Principalities we lost by our Disobedience.

3. But he hath quickned us together, and raised us up together, to sit together in heavenly Places, *i. e.* God the Word against whom we were of old disobedient, hath condescended to take our Nature on him, and therein to restore to us the Sense of our unhappy Condition, and to raise in us a Desire of our Redemption by laying before us the Terms of our Salvation, that we embracing these Overtures of his Mercy and Kindness, during this Period of the Evangelical Dispensation, may, notwithstanding former Disobediences, all of us attain the Perfection and State of Happiness we lost.

4. That in the Ages to come he might shew the exceeding Riches of his Grace, *i. e.* that in the Age, wherein those who [*i. e.* who shall be so wise as now to come into the Terms of Salvation] shall receive the Reward of their Obedience, may admire at the exceeding Exuberancy of the Mercy, Justice and Love of our God and Creator towards Us. Then shall we know and see, that we are no more Strangers and Foreigners, but Fellow-Citizens with the Saints [*i. e.* the ancient Companions of those who have kept their Principality] and of the Household of God. This then is indeed the Great Love wherewith God hath loved Us.

(*y*) The Reader is desired to observe, that I suppose the Revolutions of these Angels in Bodies, and that they may have actuated or assumed Bodies many times since the Creation, in order for their Punishment, Probation and Reconciliation.



fiction, What will be the Consequence? Why, the apostate Angels have committed a Crime, which God will not forgive: Their Sin, transacted in a short Time, punished with an everlasting Penalty in God's Comprehension; with God there is no Remission of their Sin, they are doomed to Eternal Punishments to infinite Ages for this one Transgression. But how absurd is this! What an Idea does it convey of God to our Minds? How can it be reconciled to those glorious Ideas recorded in Holy Scripture concerning his Nature and Attributes, his infinite Perfections and ever-durable Veracity? *All Sins and Blasphemies shall be forgiven. I will that all should repent. Repent, and again I say, repent. Turn ye, turn ye, why will ye die.*

But the Doctrine I advance represents God every way agreeable to the most worthy Ideas and Apprehensions we are capable of forming concerning His Nature and Essence, whether they be those which are deducible from the Reason of Mankind, or those which are recorded in the Books of the *Old and New Testament*; for it introduces God as bringing back again the rebellious and apostate Angels, and saying, Turn ye, turn ye, why will ye die, O Inhabiters of Heaven. And whereas the Vulgar Opinion supposes no Reconciliation between God and these unhappy Beings, and consequently represents him as One who keepeth his Anger long, and that always; so this plainly sets forth his Mercy and his Justice: *Just* in punishing them for their Rebellion, and *merciful* in offering unto them Terms of Reconciliation and Restoration.

This Hypothesis of the Creation of the World will, I hope, give a full Answer to all the Atheists, to *Spinoza, Hobbs, Toland, &c.* because hence is apparent, the very Reason and Cause of it; *viz.* It was created for the Good and Bene-

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fit,

fit, the Reconciliation and Restoration of the fallen Angels; therefore it came not by Chance.

Yet as respecting the Period concerning which we are now speaking, I do not assert, that the World as we now see it was formed out of nothing, and that Man was made of nought; but I affirm, that that very Matter out of which this World was formed, was præ-existent to the Formation of the Earth, and to the Creation of Man, was a Dungeon for the Punishment of the Lapsed Angels, and the Place of their Residence.

*Sixthly*, We now proceed to take Notice of the Creation of Adam. The sacred Text says, *Gen. i. 27. That God created Man in his own Image, in the Image of God created he him.* What is here to be understood concerning the Image or Likeness of Man to God must relate to the Spirituality of Adam, and not to his Body. And this is plain from the Words of St. John, who says, *John iv. 24. God is a Spirit.* It is allowed, that Man as to his spiritual Nature is created after the Image or Similitude of God, and if these Angels do actuate the Bodies of Men, then it may justly be said, *In the Image of God created he him.* The sacred Record in giving a further and more plain Account of the Creation of Man, says, *And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils, the Breath of Life; and Man became a living Soul.* It is observable, that the Breath of Life was distinct from Man's Body, and that it was præ-existent to its Union with the Body. Give me leave to annotate on the Words thus; "And the Lord God who had expelled the apostate Angels, being full of Compassion, Mercy, Justice and Forgiveness, was determined to establish a Way for the Punishment, Probation and Redemption of them, created

created or formed out of the Earth, a Body, a Place proper for their Imprisonment, Probation, and Punishment; for the Body is no other than the Prison of the Soul, its Clog, its Place of Confinement. Rebellion being punishable with Death, the Body dies, and by that Means punishes the Soul. But this Body made a fit Place for Punishment, for Temptation, for Probation and for Redemption was by the Command of God actuated by one of the apostate Angels in order to his Return to the State from whence he fell.

I shall not here pass over the Opinion of some of the Learned, who have imagined, that God created a Stock of Souls in the six Days of his Creation that should actuate Bodies to the End of Time, agreeable to that of *Moses*; *In six Days the Lord made the Heaven and the Earth, the Sea, and all that in them is.* This Exod. xix  
11. Hypothesis of the fallen Angels taking Flesh, being adopted for Truth, God in a literal Sense finished the Creation in six Days, and it is more reasonable to suppose, that the fallen Angels are this Stock of Souls, which they imagine to be created within that Period, than that such a Number of new created Souls should then be made to actuate Bodies not yet in Being, no otherwise than by the Laws of Procreation.

*Seventbly and Lastly,* The Hypothesis I have advanced says, this Place we inhabit is Hell. If any one therefore should ask, What are the Punishments we endure? I think they are obvious, Dread, Fear, Famine, Pestilence and Death (z),

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Punishments

(z) Let the many Diseases, Casualties, Torments and Punishments, the many Distresses and Perplexities in Life we are subject to in this Globe be duly and maturely considered, and



nishments fitly assimilated by Fire and Brimstone, and the Worm that never dies. But you will ask, What Punishments will those undergo who after the End of Death, or after all our Bodies shall be destroyed, have not attained such Perfections as are p<sup>r</sup>æ-requisite to their Admittance into the Mansions of Eternity? I answer, that the Scripture says, *they shall be cast into outer Darknes*. By which is meant no other Punishment than this: That those who have neglected to embrace the Overtures of Salvation will remain in this Globe when it shall again be a confused Place, as it was before the Creation of Man, when the Sun shall not give its Light, and the Moon and Stars be no more, and be then in the same unhappy State under the more immediate Power of *Lucifer*, as when the Earth, this Hell, was without Form and void, and Darkness was upon the Face of the Deep. What greater Punishment can there be then to be expelled Heaven. This is eternal Punishment.

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I believe it will be found, that they will give the main Characteristick of its being Hell. I shall mention but three, from whence all the rest spring: 1. The Irregularities which are committed in the Propagation of our Species. The many Distempers and great Inconveniencies which naturally flow from hence are innumerable, and so very obvious, that every Family can testify the Truth of this our Unhappiness. And they may justly be accounted Punishments in Hell, and even Fire and Brimstone, and the Worm that never dies. Were I to trace the Misery we are subject to from this Cause, I could shew, that it is the Source of all our Diseases, the Fountain of those Pains, Tortures, &c. with which the Woman breeds, and brings forth her Child. A Punishment which the Righteous *Antidiluvians* were ignorant of. 2. The Use of Money. This (tho' in the unhappy Circumstances in which we now are involved can never be remedied) is the Bane of our Happiness,

As to those who argue for a material Fire in Hell after Death, they talk as if God was to work a Miracle to support the Bodies of the Damned that by this material everlasting Fire was continually to be assaulted. But as this is absurd and ridiculous, and no one can rationally suppose, that such Sort of Punishments will be prepared for the Damned, it is sufficient to say, That it lies upon the Advocates for this monstrous Dogma to prove, 1. That Materiality is capable of an everlasting Duration, or to prove, that the Body is eternal in its own Nature, and that Fire and Brimstone are Things of that Composition, that they will never decay, and consequently are equal to Angels themselves, immortal. 2. They must prove, that as the Bodies of Men, after Death, according to their own Maxim, will be rendered capable of an eternal Punishment in Fire and Brimstone, in the Lake that burneth for ever, that these Bodies will not receive the least Hurt or Damage therefrom ; for if they do, they must decay,

pineness, the Cause of Oppression, the Ruin of Society, and the Fountain of Misery. In short, It is the Root of all Evil, and an Invention entirely diabolical. 3. Famines, Plagues, Pestilences and Epidemical Sickneses may truly be reckoned among the Punishments of our Hell. Besides these, it will not be amiss here just to remind the Reader, that there are also Political Punishments to which we are subject, which will rightly considered afford us another Reason for denominating our Earth Hell. See the Statesman counselling War with no other Design than to keep Publick Taxes on Foot. Behold two Armies in the Field of Battle, each a Sacrifice to Politic Pride ; see them undermining and countermining, at length a Thousand, perhaps, at one Puff blowed up into the Air, and their Bodies shivered, in an Instant, into innumerable Pieces, while those who contrived this Murder rejoyce at the Sight. The more I consider these Things, the more I am convinced this Earth is the Hell.

cay, and then consequently some time or other the Punishment will end; for all the material everlasting Punishments that Men and Devils can invent will not hurt or affect the Soul or Angel of a Man after his Separation from the Body. 3. They must likewise make it appear, That the Souls of Men are so essential a Part of the Created Human Being, that they cannot exist the one without the other, and then consequently after the Decease of any one, they must prove, that the Soul dies also, and that God after a While will raise them both up together on purpose to punish them for ever in Fire and Brimstone, in the Lake which burneth for ever, for a few Faults committed in a Handful of Years, which could not detriment the Divine Being, and for which while they were together in Life they received their Reward. I say, these Things ought first to be proved; nay, I must be excused the Belief of the Doctrines of the Materiality and Infinity of Hell-Torments, till I see better Arguments to support them than has hitherto appeared.

But as these Things cannot rationally be expected, I venture to affirm, That the Fire which shall punish all those who shall be doomed to this Globe will be immaterial. And I say *Divines* have invented these dreadful scarecrow Doctrines with no other Design than to shew their Skill in Imposing on Mankind,<sup>(a)</sup> and to frighten

(a) This Expression ought to be softened, because it is probable, Divines did not apprehend, that the Excellency and intrinsic Worth of the Gospel of Christ, and the Hopes of gaining Heaven on the one Hand, joyned with immaterial Punishments on the other, sufficient to procure the glorious Design of our God, the Salvation of Man. And therefore have wisely



frighten Men into that Obedience to the Divine Laws which ought to be the free Choice of every Man. For if I am obedient to the Laws of God, or in other Words, if I lay hold on the Terms of Salvation through Fear of future Punishment; then my Obedience or Conformity thereto is that of a Slave, and therefore cannot render me a fit and proper Candidate for the celestial Mansions. And he only it is who will be admitted into Heaven, that lays hold of the Terms of Salvation with a free and hearty Desire of attaining to that State of Perfection from whence he fell.

But it may be objected, that if all Restraint be taken off from the Minds of Men, concerning future material Punishments, how much wickedder will the World become (*b*). Let me ask

ly added Schemes and Doctrines of their own, which they think more effectual to the Purpose, though against the Command, "Ye shall not add thereto, nor diminish from." I would have the Words read thus: 'With no other Design than to shew how dexterous they are at founding Doctrines to establish Christianity, &c.

(*b*) In answer to this Objection, I suppose it adopted for Truth, that we are, as respects our spiritual Nature, the apostate Angels, and consequently pre-existent to our Bodies. And if pre-existent to our Bodies, it is reasonable to suppose, we shall in a State of Futurity, whether it be of Rewards or Punishments always exist without them. Also, that the Doctrine of the Revolution of these Angels, during the Dispensation of Incorporality, which continues from the Formation of this Hell out of Chaos till its Deformation, which Period of Trial, Probation and Punishment is fixed by the Almighty Decree, and is really the Privilege of all the Lapsed Angels, being subject to the Laws of Procreation. This Doctrine, it seems, will give too great a Loose to the Minds of Men, and take off from them the little Regard they now have for Religion. Indeed, had the Doctrines of Non-existence, of Determined Misery and Happiness after Death, joyned with material

ask the Objector, What Influence the scarecrow Doctrines of Fire and Brimstone, Hell fire, tormented by Devils for infinite Ages, burning in the Lake that endureth for ever, &c. hath had over the Minds of Men in general, and over the Minds of the Clergy themselves in all Ages and in all Nations in particular? If it be said, that the Influence has been great, and that the Clergy of all Ages and of all Nations can testify it from their Converse with Men. I say, that every one who was onstrained to walk in the Paths of Virtue and Holiness from such dreadful Apprehensions and Ideas of Things, are not ascended to the Mansions, for they admit no Slaves, such are not free-born, are not Sons of God, unless apostate ones, and therefore are at this Time, if not attained greater Perfection, confined

rial infinite Torments, and material infinite Pleasures, rendered both the Christian Clergy and Laity, honest, faithful and good Men, then would it have proved, that these Doctrines have been of some moral Service: Nor would those Words of *Isaiab* ever have been applicable to Christendom; "His Watchmen are blind, they are all dumb, sleeping, lying down, loving to slumber. Yea, they are greedy which can never have enough, and they are Shepherds that cannot understand: they all look to their own Way, every one for his own Gain, from his Quarter. Come ye, say they, we will fetch Wine, and we will fill ourselves with strong Drink, and to Morrow shall be as this Day, and much more abundant, *Isa.* lvi. 11, 12, 13. For from the least of them even to the greatest of them, every one is given to Covetousness, and from the Prophet even to the Priest every one dealeth falsely, *Jer.* vi. 13. A sinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters." I should be glad, if any one could prove, that this Character of the *Jews* at that Time hath not been applicable to the Priests and Laity of all Parts of Christendom. The Severity wherewith Sin is forbid is one Reason of its Commission, Men generally want that which is prohibited: Let a scur-

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confined to this Globe. But I am persuaded, it has had no good Influence over the Minds of Men but a very bad one. It has represented to them such unworthy Thoughts and Apprehensions of God, that at this Time, all Christian Nations abound with atheistical Men, with Reprobates, and with Men, who, because of the Absurdities and Difficulties, the vain Props and Bulwarks which the Clergy of all Ages and of all Nations have raised and built to support [their] Christianity, cannot or will not look through the Cheat, turn Scepticks, deride Religion, live debauched Lives, and laught at (what they call) Religious Slaves.

But perhaps it has been of great Service to the Clergy of all Ages and of all Nations, it has made them conscientious Dischargers of the Trust reposed in them. I wish it was true. Though even then it would not have proceeded upon a true Principle. Yet I am afraid, that if the Characters of all those who have preached the Gospel from the first Century after Christ down to this Day could be examined, the Goodness of their Lives would not exceed the Goodness of the Lives of as many of their Laity.

But why did the [*Roman*] Clergy in all Ages and in all Nations thus impose upon Mankind? Is there any Reason for it? Are they benefited by it? I answer, That it was always the Office of Priests of all Times and Nations to declare strange Things, to predict Wonders. Thus in the *Acts* (it should appear from *Cb. xix. 35, &c.*) the Priests of *Ephesus* had persuaded the People, that their Goddess *Diana* fell down from *Jupiter* out of Heaven. What could they intend by this Lie, but to aggrandize themselves, to impose upon the Herd and make them believe, as I said before, *strange Things*. It had its desired Effect, the Priests lived well, and they so con-



trived to spread the Fame of their Goddes that the whole World worshipped her. (c)

Indeed the Priests under the Period of Christianity have not been so happy, the whole World have not as yet received their slavish (d) Doctrines, though they have stirred up the monied Laity in all Nations to export themselves and their Religion to spread the Fame of their *Diana* (e) in *Heathen* Countries. The little Progress that Christianity hath made in Christendom and Abroad in those Countries is a manifest Evidence that there are great Faults as well in the Doctrines they advance, as in the Preachers themselves (f).

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(c) I have not Room to recite here the many strange Things predicted or spoke by the *Heathen* Priests from their first Institution; the Stories of their Gods, their fictitious Exploits, &c. Neither is their Leisure to run through those talmudical Stories and Traditions which the *Jewish* Priests have imposed upon the People: Nor need I give myself the Trouble, to repeat the Fopperies and Legends of the *Romish* Church, concerning their Saints, &c. But if this should be required, I will do it hereafter.

(d) By the Expression, slavish Doctrines, I do not mean to reproach the Doctrines of Christianity, but to censure those Opinions with which they have stuffed our Theology, and do represent God as contrary to his Nature and Essence.

(e) All those Absurdities, &c. which [*Roman*] Priests have invented either to enlarge, improve or support the Christian Religion.

(f) Priests are, for the most part, bred up in what they call Universities: and, indeed, the Name is very proper; for there is scarce a Sin, but is there practised. I remember, that I paid a Visit to one of ours some Time ago, the Character I had of the Academists from my Friend there, who had lived among them a long Time, and their ill Usage of myself, their cursing, swearing, talking of Bawdy, &c. gave me such a Dislike to University Learning, that I have ever since said, That our  
Sons

I say, that Priests have imposed upon the People from their very first Institution (g): This is evident from the Story of *Moses*. All say he was a Priest, and so he must be, because he made *Aaron* a Priest. But how came he to make *Aaron* a Priest? Why *Jethro* taught him the Trade. What heavy Burdens, what

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Sons are there brought up and educated for the Devil. I hope this Expression will be excused; I mean not to give Offence, and I wish heartily that some Method may be found whereby the Fountains may be purged, that so the Waters may be clean. It is certain, that some few who are sent Missionaries to propagate the Gospel, are valuable Men, yet the far greater Part of those who are sent, I am afraid, are Men who cannot conveniently live in their own Countries.

(g) *Abraham* is the first Priest we read of, (after *Nab*) *Gen.* xii. 17. and xiii. 4. Being a Priest imagineth, that he ought to offer his Son a Burnt-offering to appease God, *Chap.* xxii. 2. which thus far imposed upon the People of His own and future Time, that they did for several Ages offer up their First-born a Burnt-offering to Idols. But though, *ver.* 2. he fancies so, yet, *ver.* 12. he repents. *Jacob* is the next, and indeed he had Cunning enough for a Jesuit, for he craftily defrauded *Esau*, *Ch.* xxvii. and thereby sowed great Enmity among Brethren, that they and their Children hated one another afterwards. *Laban* is a Priest, and makes himself Symbols or Images of the divine Being. This very Act of his imposed upon the Minds of his Descendents, for his Daughters are so fond of them, that they steal them, *ch.* xxxi. It would be needless to run thro' all the Stories of Priests in all the Ages before Christ, and shew how they imposed upon the People by erecting and praising of Gods, the Works of Mens Hands. But if it should hereafter be required, I shall be ready to satisfy the Reader herein, a likewise in shewing the many Innovations the Priests of Fourteen Centuries under Christianity have made. I shall therefore conclude this Note with the Words of the Poet:

Natural Religion were easy first, and plain,  
Tales made it Mystery; Offerings made it Gain,  
Sacrifices and Shews were at length prepar'd,  
The Priests eat Roast Meat, and the People star'd,

strange Rites, what wonderful Stories did he impose upon his Brethren under the Sanction of, *Thus saith the Lord*. 'Tis evident to every Man who reads his History, that if it had not been for his Cunning and Policy, his Power and Arms, he had never established his grievous Religion, a Religion which taught the *Jews* to worship God with Pagan Rites (b). No sooner had he established

(b) We begin our Account of *Moses's* Priestcraft, or Art of establishing his Religion, with his Murder of the *Egyptian*; because it is the first Exploit this great Man did, *Exod. ii. 11, 12*. "And he [*Moses*] spied an Egyptian smiting an Hebrew, one of his Brethren." Now this Smiting was no other than boxing or striking with the Hand. "If a Man smite thee on the Cheek turn to him the other also. And they smote him with the Palms of their Hands." Boxing, or mutual Combat, is a manly Way of fighting; and it is certain, this *Egyptian* and this *Hebrew* would soon have given over as either of their Strength failed. If the *Egyptian* had intended to have killed the Hebrew the Words would have read thus: 'And he spied an Egyptian killing [or about to kill] an Hebrew.' A Quarrel very often happens between two, and they fall to Blows, without any Design or Intention to kill one another. *Ver. 12*. "And he [*Moses*] looked this Way and that Way, and when he saw no Man, he slew the Egyptian, and hid him in the Sand. Where is observable, *First*, The Cunning and Fear of *Moses*, he looked this way and that way: he was conscious to himself that he was about to perpetrate an Act which was against the Laws of the *Egyptians*, Murder. *Secondly*, When he saw that there was no Man, he slew the Egyptian. Now for *Moses's* Bravery: The Egyptian and the Hebrew were closely engaged in mutual Combat, at Fifty-cuffs, as we say, *Moses* with some Weapon of Destruction comes behind the Egyptian and stuck it in his Back. This is plain, because the Egyptian and *Moses* did not fight together, if they had, the Historian would have taken Notice of it. If it be said, that the Egyptian would have killed the Hebrew, I think it would have become *Moses* to have prevented him, not by murdering of him sily, which was unmanly, but by parting of them, as he was a Man of great Strength. *Thirdly*, *Moses* being somewhat sensible of his Sin, hid the Egyptian in the Sand, and undoubtedly bid the Hebrew say



lished the Priesthood in the House of *Aaron*, but he sets one Tribe to live upon the other Tribes. These were Gentlemen, their Study was to explain and expound the Law, and so

say nothing of the Murder. This is the first Publick Act of *Moses's*. Notwithstanding the Secrecy wherewith *Moses* committed this Murder it was known the next Day, *ver.* 13. and even the Hebrews themselves abhorred the Act, *ver.* 14. *Pharaoh* hearing of it, sought to bring *Moses* to Justice and public Punishment as a Murderer, but *Moses* fled into *Midian* from the Dominions of *Pharaoh*, *ver.* 15. When *Moses* was in this strange Country, where his abominable Crime was a Secret, he behaved so well, that he got the Favour of seven Virgins at once, *ver.* 16--20. And was afterwards married to one of them, named *Zipperah*, *ver.* 21. which Act of his was contrary to the Custom of the Hebrews; for no Hebrew should marry a Stranger. The Office of *Moses* was no other than this: He was *Jethro's* Herdsman or Grazier, *Ch.* iii. 1. Thus employed on the Back-side of a Desert, and alone, he says he saw a fiery flaming Angel in a Bush, *ver.* 2. he says the Lord observed his Motions, and called to him out of the Bush, *ver.* 4. I observe, that for the Truth of this, we have only *Moses's ipse dixit*, and I think a Man may chuse whether he will believe a Murderer. From this Verse to the twentieth contains a Dialogue between God (I say *Jethro*) and *Moses*, which any Man may believe if he will. Before *Moses* ends this Chapter in the two last Verses he introduces God as teaching the Children of *Israel* (especially the Women) to cheat: "And it shall come to pass, that  
" when ye go, ye shall not go empty. But every Woman  
" shall borrow of her Neighbour, and of her that sojourneth  
" in her House, Jewels of Silver, and Jewels of Gold, and  
" Raiment: and ye shall put them upon your Sons, and upon  
" your Daughters, and ye shall spoil the Egyptians." He who can believe that the Lord God of Heaven and Earth said these Words, has such a Stock of Credulity, that he is fit to receive Transubstantiation, Infallibility of Church and Pope, and all the absurd Doctrines and Legends that have been invented by Cunning Men and Priests from the Beginning of the World to this Day. The Beginning of Chap. iv. relates two wonderful Things done in an obscure Place. *Aaron*, *Moses's* Brother, is recommended to *Moses* as a proper Person to speak what he should bid him, *ver.* 14, 15. and *Moses* was to be to *Aaron* as

so they did, 'till they quite gloss'd it away, they fill'd their Theology with Legends, and their Talmud was had in greater Reputation than the Law itself, insomuch that our Saviour says of them,

a God, or instead of God, *ver.* 16. *Moses* was to exercise his [magical] Rod, *ver.* 17. And, *ver.* 24. he says, that the Lord met him, and sought to kill him; so that *Moses* and his God are of one Principle, *Exod.* ii. 11, 12. compared with *Exod.* iv. 24. *Zipporah*, *Jethro* the Priest's Daughter, *Moses's* Wife, is the first Priestess, and accordingly circumcises dexterously, *ver.* 25. *Moses* and *Aaron* undertakes jointly to perform Wonders, *ver.* 27---31. Chap. vii. 1, 2. represents God as commanding *Aaron* to swear to whatever *Moses* should say, *ver.* 6, 19. At the Beginning of Chap. x. *Moses* introduces God as giving a Reason why he had wrought such Wonders as are recorded in the foregoing Chapters, *viz.* that the *Israelites* might brag of them to their Posterity, sufficient indeed! The Egyptians at length expelled the Hebrews out of their Land, Chap. xii. 31. And going out "they did according to the Word of *Moses*, and "they borrowed of the Egyptians, Jewels of Silver, Jewels of "Gold, and Raiment, and they spoiled the Egyptians." Observe the Difference of the two Relations, here this Theft or Cheat is said to be commanded by *Moses*, and so it was, and not by God, as is represented falsely, Chap. iv. 21, 22. and this Theft or Cheat of theirs made them run away as fast as they could by Night as Thieves, *ver.* 39. *Pharaoh* pursues the Hebrews for this Robbery, Chap. xiv. 5, &c. *Moses* afraid that *Zipporah* should know too much, sent her and her two Sons to *Jethro*, Chap. xviii. 2. but *Jethro* brought them to *Moses* and made him keep them, *ver.* 6. And *Moses* was glad *Jethro* was come to him, *ver.* 7. and tells him how far his good Advice (as I suppose) had succeeded, *ver.* 8. *Jethro* rejoiced at these good Tidings, and taught *Moses* and *Aaron* to sacrifice, and to burn Beasts, &c. for God, *ver.* 9--12. Having counselled and taught him so far, *Jethro* proceeds to instruct him in the Art of Government, how he should separate himself from the rest of the People, and appoint Rulers under him, and become a King or Prince. It is plain, I think, that *Jethro* made *Moses* a King, as well as a Priest, and when a Man is both a King and a Priest, he may easily become a Prophet, *i. e.* foretell what he will do hereafter, *ver.* 13--26. *Moses* having learned from *Jethro* his Lesson, and settled a firm Correspondence

them, they taught for Doctrines, the Commandments of Men. And this was no more than what Aaron was guilty of, he ordered the Women to take the Golden Ear-rings out of the Ears

ence with him, let him depart into his own Country, *ver.* 27. and proceeds to Business alone upon Mount *Sinai*, as Chap. xix. It is observable, that *Jethro* commands *Moses* before he left him, Chap. xviii. 20. saying, "Thou shalt teach them Laws and Ordinances." *Moses* certainly asked his Father, who had longer exercised the priestly Function and Mystery than he, to give him Instructions, which he freely did. He puts them in force, Ch. xix. xx. &c. appoints *Aaron* a Priest, Ch. xxviii. 1. In Account of his Trappings, *ver.* 2. to the End, and consecrates him Priest, Chap. xxix. 1, &c. Thus equipped and constituted we shall not say any thing more concerning *Aaron* under this Note: But proceed to take Notice of the Assertion contained in the Oration, concerning the Burdens, &c. *Moses* imposed upon the Jewish People, under the Sanction of, 'Thus saith the Lord.' I need only beg the Reader to look into these Four Books of *Moses*, viz. *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, and as to the Truth of this Assertion, I promise him entire Satisfaction. Only I add, my single Opinion is, that these Rites and Ceremonies were not instituted by the God of Heaven, but by *Jethro* and *Moses*, and that the Words, "Thus saith the Lord: As the Lord commanded *Moses*:" should be read: Thus saith *Jethro*; As *Jethro* commanded *Moses*. Because it was common in those Days to call Priests and Princes, or sacerdotal Chiefs, such as *Jethro* was, Lords: Thus *Sarah* called *Abraham* Lord. Besides, these Rites, &c. could not be imposed upon the Hebrews by *Jehovah*; because the Prophet says, representing God as speaking agreeable to the Purity of his Nature. "To what Purpose is the Multitude of your Sacrifices unto me? saith the Lord: I am full of [*i. e.* I loath] the Burnt-offerings of Rams and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-goats. Who hath required this at your Hands? Oblations, Incense, New-moons, appointed Feasts, Sabbaths, solemn Meetings and Assemblies is Abomination to Me, *Isa.* viii. 11---14. And *St. Peter* says, that Circumcision and the *Mosaic* Rites, were a Yoke which neither our Fathers nor we were able to bear, *Acts* xv. 10. I farther observe, That *Moses* delivered his Laws by Pieces, as he and

*Jethro*



Ears of their Sons and their Daughters, and he would make them a God. And they did so, and *Aaron* made them a Calf, [I am glad it was not a Lamb, for then the Christian Divines of all

*Jethro* thought fit and proper as to Time and Place. This appears from the whole History. Nay, I think it would be unreasonable to expect from any Man, the Perfection of an Art at once, it must require Time and Policy. I am certain, that if the [*Roman*] Clergy thought proper to introduce new Doctrines, new Rites and Ceremonies, they would consult their Fathers, [the Pope, the Cardinals] the Archbishops and Bishops, (as *Moses* at every Turn did *Jethro*) in order to learn from their Age and greater Experience the Art and Mystery of Innovation.

I entirely agree in the Character the Judicious Dr. *Berriman* gives of *Moses*, Vol. II. p. 132, where he says, that 'he verily was faithful in all his House, as a Servant, as a Minister, as one that acted under the Command and Direction of another, and delivered his Laws as the Result of the divine Appointment.' Which Words (with the Doctor's Leave) I paraphrase thus: 'Moses was really a Friend to the Jewish People and faithful to the Interest of them, for when he saw an Egyptian smiting one of his Brethren he slew him, and hid him in the Sand. Being obliged thro' the Hatred the *Egyptians* bore him for this Murder to fly to *Jethro* the Heathen Priest, he behaved so faithful in the Trust of *Grasier* under that Great Man, that *Jethro* gave him his Daughter *Zipperab* to Wife. Which Intimacy with *Jethro* grew so great, that as he had found him faithful in secular Things was minded to try him in relation to religious. Here also *Jethro* his Father found him faithful as a Minister or Ambassador from him to the Hebrews, and as one that regarded those Laws and Ordinances, in imposing them on his Brethren, which his Father *Jethro* commanded and instructed him in. *Moses* finding Success, was soon endued with the political Art, and thought proper, when among his Brethren, to pursue the Advice of *Jethro*, he continually delivered his and *Jethro's* Laws as agreeable to and consonant with the Laws of Divine Appointment and Ordinance, *i. e.* those Laws which are the Religion of Nature.' If the Doctor should think I have made too free with his Words: I desire to be informed what is meant by *Moses's* being faithful in all his House; if this Expression does not relate to the House of *Jethro*, in which

all Ages might have said, that it was Type of Christ) and consequently when he had made it, he praised it and spread the Fame of it through all the Tribes of *Israel*, for *Aaron* built an Altar before it, and proclaimed a solemn Feast: *Exodus* And after he had elevated it, he and the People <sup>xxxii, 2,</sup> danced round it. Thus *Aaron* was at that Time &c. the Priest of the Calf in a literal Sense, as he was the Maker of it, and would have continued so, had not *Moses* come and spoilt the Trade, discovering the Cheat. (i)

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which he was a Servant? Also, what is meant by *Moses's* being stiled a Minister, if that does not signify an Ambassador from Prince *Jethro* to the Hebrews. Again, what the Doctor means by that He acted under the Command and Direction of another as a Minister, which he was faithful in, if it does not relate to some Commands and Directions he received from *Jethro*. Lastly, What is to be understood by delivering Laws as the Result of the Divine Appointment, if hereby is not meant, that *Moses* had for every Law and Ordinance he instituted not received miraculously and immediately the Command of the Great God of Heaven, but delivered them to the *Jews* only as (what he thought) agreeable to the Mind of God.

(i) No sooner was *Aaron* made a Priest by *Moses*, *Exod. xxiii. 1,* but he sets up the Trade of Religion for himself, *Ch. xxxii. 2, &c.* "And *Aaron* said unto them, [the People] "break off the golden Earrings which are in the Ears of your "Wives, of your Sons, and of your Daughters, and bring "them to me," *ver. 20.* and they did so, and brought them to *Aaron*, *ver. 3.* "And he received them [all kindly] at their "Hand, and fashioned it with a Graving-Tool, after he had "made it a Molten Calf." The Gold that remained, went to the Artist, [*ver. 4, 5.*] for *Aaron* at his own Charge erected it, and built an Altar before it, and made Proclamation, and said, "To Morrow is a Feast to the Lord," [he meant to the Calf.] The Day of Sacrifice to the Calf being come, they, *i. e.* *Aaron* and his People, rose up early, and offered Burnt-Offerings, and brought Peace-Offerings before the Calf, and having eat, were wanton and full; they, *i. e.* the Priests and People rose up to play: Dancing was then in fashion, therefore, I say, *Aaron*, and the People leaped for joy, capered, and

These scarecrow Doctrines therefore are the Priestcraft of the Christian [*Roman*] Clergy, and while every Man who shall think himself fit to assume the Pulpit has the Power of expounding Scripture, it is no Wonder to see so many Absurdities intruded into the Body of our Christian Divinity. And take all their Writings and Expositions

skipped, and danced round about their God-Calf, [before the Altar. Besides, Moses says, they danced, *ver.* 19. Moses is angry at this Action of *Aaron's*, takes the Calf, burns it, grinds it to Powder, and putting it into Water, made the Children of Israel drink it, *ver.* 20. so they swallowed their God, *ver.* 21. for this Moses takes *Aaron* to task, *ver.* 21. who craftily excuses himself, by falsely accusing the People, *ver.* 22. tells Moses a great Lie, that he 'took the People's Gold, and threw it into the Fire, and [spontaneously] there came out this Calf,' *ver.* 24. whereas it is said, *ver.* 4. that "he *Aaron* made, with the Earrings, a Molten-Calf, and fashioned "it with a Graving-Tool." But *Aaron* was afraid, when he saw that Moses was come again, that he should loose his Bishoprick, *ver.* 23, 24, 25. However, Moses and *Aaron*, with the Levites, contrive a great Murder, yea, a Massacre, *ver.* 26, 27, 28. "who is on the Lord's Side, [*i. e.* on Moses's Side, *ver.* 26, compared with *ver.* 22.] let him come unto me [Moses.] And all the Sons of Levi [that is, the Priests were now for Moses, as before they had been for the Calf, *ver.* 26. compared to *ver.* 6.] gathered themselves together unto him.' Having thus assembled them, *ver.* 26. he provides every Man a Sword, with this bloody Commission, as though from God, he says, "Thus saith the Lord God of Israel, put "every Man a Sword by his Side, and go in and out, from "gate to gate, throughout the Camp, and slay every Man "his Brother, and every Man his Neighbour." The Priests, proud of the Commission, went and did according to the Words [not of God] of Moses, and the Rest of the People being unarmed, or not prepared for this Massacre, these sacerdotal Gladiators slew about three thousand, *ver.* 28. The Laity preparing to oppose the Priests, they leave off the Slaughter, and retire to Moses for fresh Orders, *ver.* 29. and when the People were gathered to Moses, to complain of the Wickedness of the Levites, he tells them, that they had sinned a great Sin, and, that the Slaughter of the 3000 had saved their Lives, made



Expositions on the Bible since Christianity, and it would, I fear, be found that they have gloss'd away the Christian Truths, and instead thereof teach for Doctrines the Traditions of Men (*k*).

But to return,

I say, the Fire that will punish those who shall be left in this Globe at the Day of Retribution will be immaterial, a Fire that all the Art of Men and Devils cannot quench. It will be a Sensibility of the Loss that every such one will sustain; a perfect Idea of the Perdition he is

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come

made an Attonement for the Sin, and that he had ordered the Priests to do Penance;" and after this Priests were forbid to bear Swords. However, Moses was troubled how, and in what manner he should appease the People, and therefore flies to his Counsellor, *Jethro*, and from him tells the People, that now the Lord would, by his Hand, lead them into the Land of Promise, and, that they were brave Men, and should kill and destroy all they came near, Ch. xxxiii. 1, 2, 3. Thus ended the Priestcraft of *Aaron*.

(*k*) The Censure contained in this Paragraph at first Sight seems harsh: But let us consider how far it is fact. It is levelled at Preachers of Christianity since the Promulgation of the Gospel. 1. Heresy began to obscure Truth in the Apostles Days; which sprang from Priests of that Time, [see *Dr. Hammond*, on 1 Tim. vi. 20, &c.] from *Nicolas* the Deacon, the Gnosticks and Nicolaitans. All the Heresies in the Christian Church have had their Rise this Way; the Denial of the Godhead of the Eternal Logos from Priest *Arius*; all the false Doctrines of the Church of *Rome* have been the Invention of Priests, they taught the People to worship Saints and Angels, to go Pilgrimages, to pray to the Virgin *Mary*, and believe Absurdities, and in short it may, in a real sense, be said of that Priesthood, that they teach for Doctrines, the Commandments of Men, and that they have glossed away the Christian Truths. So far the Charge stands good. 2. Come we to the Reformation, to see what affects our first Reformers; for it must be allowed, that they were Priests, and some of them skilful in the religious Art. Let their Articles of Religion speak for themselves: In the first Article they say God is without Body, Parts, or Passions: In the second they swear, that God the Son has Body and Parts now in Heaven. In the third, that he

went

come into. But his Case then will differ from his State before the Formation of the World no otherwise than that he will have no Hopes of attaining Heaven. Though I am not of the Opinion (*l*), that there never will be a second Means afforded them of returning to Heaven.

The Expressions made use of in Scripture to express the Grievousness of the Punishments the Damned will hereafter sustain, are designed only as so many Allegories suited to our finite Capacities,

went down into Hell, *i. e.* into the Centre of the Earth, or a distinct Creation from the Earth, I suppose is meant. Article Six they do not insert here, that the Books of the Old Testament were written by the Inspiration of the Holy Ghost, but they dub all the Stories contained in them for Truth. In Article seven, they are not *Jerus*; but because the Old Testament would be necessary to back Christianity, they say, therefore, it is to be held in respect. In the ninth they establish three Creeds at once: In two of them this absurd Doctrine, the Resurrection of the Body, or Flesh. It is too tedious to go through them all. I have given this as a Specimen how far our Reformers have glossed away the Christian Truths. If any other Evidences of it shall be required, I shall be ready to give them, when I have more Room and Leisure. But I have one Thing to offer yet; which is, that I would not be understood to censure the now Clergy of the Church of *England*, because it is well known, that they swear and subscribe these Articles and Doctrines, and are obliged by Law and Interest to preach them, Right or Wrong; and therefore this Necessity, shall excuse them from the general Censure; and here I declare, that I do not only except the Hackney-Preachers, half-starved Curates, Lecturers and Readers, but the dignified Clergy, *viz.* Rectors, Vicars, Deans, Prebends, Cannons and Archdeacons, yea, even the Right Reverend the Bishops, and the most Reverend the Archbishops, in this General Release of Necessity.

(*l*) As to the Eternity of Hell-Torments, I shall by way of Answer to all those who assert this Doctrine, make a few Remarks upon what the celebrated Dr. *Lupton* in his first Sermon has said from *Matth. xxv. 46*. “ And these shall go away into “ Everlasting Punishment,” to support so unmerciful, so absurd

acities, of their future unhappy State. *Depart from me, ye cursed, into Everlasting Fire*; imports only this: Go ye from my Presence, ye Rebel-ious and obstinate, who, notwithstanding the Overtures of Salvation which I have offered unto you, remain hardened in your Sin, how oft would I have had you returned unto Me, and ye would not: But now your Day is past, your Time of Return is over, ye shall be shut out of Heaven for an Age. The very Sensibility of such their Condemnation, and the natural Con-sequences

furd and so ridiculous a Doctrine. The Doctor omits the latter Part of the Verse: "But the Righteous into Life eternal." But I will joyn them together: *καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον. οἱ ὅ δὲ δίκαιοι εἰς ζωὴν αἰώνιον*. The Doctor well knew, that Eternity of Life was equally the Privilege of the *κατηραμένοι*, i. e. the Cursed, or rather the Condemned, as it is of the *δίκαιοι*, the Just or the Righteous. The Order of the Words are these, and they will bare this Version: "And these shall depart for the Punishment of an Age: But the Righteous to everlasting Life." The Word *αἰώνιον* is an Adjective derived of the Substantive *ἄϊων*, and signifies *τὸ ἀί-ων*, therefore, *εἰς κόλασιν αἰώνιον*, is in its literal Sense no more than this, for the Punishment of an Age. But against this Translation, it will be said, that then the Righteous will be in Happiness no longer a Time than the Wicked will be in Punishment. I answer, That Obedience ought to be rewarded with a greater Recompence than is adequate to the Punishment of Disobedience. And this is plain from the Text, a greater Reward is offered to the Righteous, yea, far greater than the Penalty inflicted on the Wicked: The one is stiled Life, the other Punishment only. Obedience to Human Laws is rewarded with continual Peace and Tranquility. But if a Man offends against those Laws his Punishment is not continual, but limited: So the Punishment of the Cursed is limited, but the Reward of the Just is continual Life. And this is nothing but what is reasonable and just; for it is more easy to be of the Number of the *κατηραμένοι*, than to be of the Number of the *δίκαιοι*; because we are prone to Sin and Iniquity, and backward in Acts of Goodness, therefore there ought not to be an Equality of Rewards and Punishments. But farther, all the Punishments attending Disobedience, are designed



sequences that will attend the Company of such Reprobates, will in a real Sense be an everlasting immaterial Fire. And the same may justly be said of all the other such like Expressions recorded in the *New Testament*.

I would have no Man therefore through Dread and Fear of future material Punishment lay hold of the Terms of Salvation, but let him freely and voluntarily upon the Principle and hearty Desire of obtaining to that State of Perfection and Felicity from whence he fell, pursue the Paths

designed only by the 'Almighty Decree, as Chastisements for Sin; to bring the Disobedient to the Knowledge of the Means of Salvation, and to punish them for their Iniquity: Which Ends cannot be answered by infinite Eternal Punishments.

The Doctor undertakes to prove, from this Text, that the State of the Wicked is final, *p. 6.* I agree with him, that it is final, but by the Word Final, I understand that their Punishment will be ending, or have an End: for the Word Final does not signify Eternal, Everlasting, from Time to infinite Time, but of or appertaining to the End. He says, *p. 9.* that it is "impossible for those who shall be condemned to a State of Punishment for their Sins, should ever be numbred among the Righteous, and partake with them in the Joys of Heaven." A bold Assertion this. The Doctor's Argument proceeds upon this Opinion, *viz.* that the same numerical Body will be raised in the Resurrection at the last Day, and that this very Body and its Soul, of Date no longer than its Birth, (a few Years past) will for Sin be doomed to eternal infinite Punishments, in Hell, "in the material Fire that never shall be quenched, where they shall drink the Wine of the Wrath of God, which is poured out without Mixture into the Cup of his Indignation, and shall be tormented with Fire and Brimstone in the Presence of the Lamb, and the Smoke of their Torment ascendeth up for ever and ever." Hence, *p. 7.* he concludes the Eternity of Hell-Torments, and, *p. 10.* being driven to his last sacerdotal Shift, says, that "though a Man cannot clearly comprehend how these strange Things should be, yet he ought stedfastly to believe it upon this Principle, that though it may be impossible with Man, it is possible with God." And backs it with this [Talmudical] Story: "We have not more Reason to believe that the three Children

paths of Redemption, eschew all evil Apprehensions of God, and imbibe those that are worthy of Him.

I hasten to make a few Remarks upon what has already been said under this General Head.

1. St. Paul speaks of himself as one of these Rebellious Angels, *We are dead*, says he, *in Eph. ii. 2, Trespasses and Sins, according to the Prince of the Air, the Power of the Air, the Children of Disobedience, among whom we all had our Conversation in times past,*

Children survived the Flames of the fiery Furnace, without being in the least injured or affected by them, than that the Wicked shall endure the most exquisite Torments of Unquenchable Fire in the World to come." Well said Doctor. According to this Divinity, let no Man be afraid of future material Punishments, though Soul and Body be in Hell punished with the Tortures of Fire and Brimstone, yet his Body, our Author says, will be so naturalized to it, that it will remain for ever, and not be hurt by it; for he argues, that the three Children survived *Nebuchadnezzar's* fiery Furnace, certainly while they were in the Flames it was all one to them as though they were not there. So when a Man is in Hell it will be the same Thing as though he was not in Hell, because his Body will be rendered capable of and natural to such a fiery sulphureous Temperature.

As to the Resurrection of the same Numerical Body in the Day of Judgment, I have in my Oration denied the Resurrection of any Body. What I have to say in Support of so reasonable a Doctrine would take up too much Room at this Time: But I have made several Remarks upon the Sermons lately published by Dr. Felton, concerning the Resurrection of the same identical numerical Body in the Judgment at the last Day, which may hereafter be printed. In the mean time, I only say, that I think it is a barbarous Act, a Man's Body should be tormented by Devils, in Fire and Brimstone for ever and ever in God's Comprehension, for the Sins and Transgressions of about Twenty or Thirty Years.

I will now paraphrase the Places cited by Dr. Lupton to support his Argument, according to the Doctrine of his Sermon, and after that according to the Hypothesis contained in my Oration.

1. According

*past, and were by Nature Children of Wrath. But God who is rich in Mercy hath quickned us together and will raise us up together, that we may sit together in heavenly Places. The Apostle thus sensible of the Pre-existence of his Soul, in his Epistle to the Corinthians, says, As we have born the Image of the Earthly, we shall also bear the Image of the Heavenly. As though he had said: We who rebelled against God and was ejected Heaven, for our Punishment, Probation and Trial do bear an Image of Earth, but through Obedience*

I. According to the Doctor's Hypothesis.

*Matth. xxv. 41.*

“ Depart from me ye  
“ cursed, into Everlasting  
“ Fire prepared for the  
“ Devil and his Angels.

*Paraphrase.*

Go ye from my Presence, who have neglected to hear the Gospel preached, who have turned your Backs on my Embassadors, who have received the Marks of my Favour, whilst I have doomed the rebellious Angels to eternal infinite Punishment in everlasting Perdition, ye Cursed, go Soul and Body, although your Neglect of my Laws, and your Disobedience to my Commands are but of to Day, and you have lived in Sin but as it were a Moment, into everlasting infinite material Fire, in which now the Devil and his Angels wallow.

*Ver. 46.*

“ These shall go away  
“ into Everlasting Punish-  
“ ment, but the Righte-  
“ ous into Life Eternal.”

I say, That ye shall go immediately Soul and Body for these your Sins, into Fire and Brimstone to eternal infinite Ages, but those who have received my Commands and obeyed my Voice shall go into the heavenly eternal infinite Life.



dience to the Will of God, we now have Hopes of bearing the Image, *i. e.* of attaining to that State of Perfection from whence we are fallen. And then he triumphs, *O Death where is thy Sting? O Grave where is thy Victory?* We are now come to those heavenly Mansions, those Principalities we left, *O Death, where is thy Power, where is thy Torture, where is the Fear, where is the Anguish we so often felt during our Apostacy, and thou, O Grave; where is the Influence thou hadst over us.* David counted him-  
H self

*Mark ix. 43.*

“ The Fire that never  
“ shall be quenched, where  
“ the Worm dieth not  
“ and the Fire shall not  
“ be quenched.”

*Rev. xiv. 10, 11.*

“ The same shall drink  
“ of the Wine of the  
“ Wrath of God, which  
“ is poured out without  
“ Mixture, into the Cup  
“ of his Indignation; and  
“ he shall be tormented  
“ with Fire and Brim-  
“ stone, in the Presence  
“ of the holy Angels, and  
“ in the Presence of the  
“ Lamb.  
“ And the Smoke of  
“ their Torment ascend-  
“ eth up for ever and e-  
“ ver, and they have no  
“ Rest Day nor Night,  
“ who

*Paraphrase.*

Moreover; I assure you, that this Fire and Brimstone which I have rendered eternal and immortal on Purpose to punish your Bodies, which I will also make immortal and incorruptible, I myself will never extinguish. And in this Fire the Worm or Life of the Fire dieth not, cannot be annihilated by its continual Burning. Nay, as I live, and am what I am this Fire shall not be quenched.

These very Persons shall drink of a Liquid, which I will prepare out of the Wrath of my Deity, and I will pour it out without any Mixture, into the Vessel or Cup of my Fury; and they shall be tortured, suffocated, choaked, strangled, &c. with Flames of Fire, and Shoals of Brimstone, in the Presence of the holy Angels, and before the Face of the Lamb as he sets upon the Throne, who will behold their Torture, and be a Witness of their Affliction.

The Smoke of the Fire and Brimstone shall for ever and ever ascend up to Heaven, and fill the  
Regions

self a Pilgrim in the Flesh, *I am a Stranger*, says he, and a Sojourner with thee, as all my Fathers were, and so did the *Antidiluvians*, and the Patriarchs after the Flood. They were in a more especial Manner sensible of this their Apostacy. *David* says, *O that I might pass free from the great Offence, Cleanse thou me from my secret Fault.* All which Expressions relate to that Period of Time wherein they offended God in Company with *Lucifer*, before the Creation of the World.

## 2. The

“ who worship the Beast  
“ and his Image, and  
“ whosoever receiveth the  
“ Mark of his Name.”

and they burning in the Fire and Brimstone shall have no rest, tho’ Day and Night will be then in Hell, because they worship the Devil, and fight under his Banner.

2. According to the Hypothesis contained in the  
ORATION.

*Matth. xxv. 41.*

“ Depart from me ye  
“ cursed, into Everlasting  
“ Fire prepared for the  
“ Devil and his Angels.

*Paraphrase.*

Go ye from my Presence, ye Rebellious and Obstinate, ye, who rebelled against me, under *Lucifer*, and notwithstanding the Overtures of Salvation which I offered unto ye, remain hardened in your Sin; how often would I have had you returned to the Stations and Principalities you left, and you would not: But now your Day is past, your time of Return is over, ye shall be shut out of Heaven for an Age, there shall ye be subject to *Lucifer*, as ye were of Old, when the World was a Chaos, before I afforded ye a Means of Restoration, in the Place I prepared for ye Apostates.

*Ver.*

2. The Scripture says, that the fallen Angels are fast bound in Chains unto the Judgment of the Great Day. We may enquire, whether these Chains are visible or invisible? Doth the Scripture any where say they are invisible? It doth not determine. We conclude therefore that they are visible as Chains are supposed to be. Consequently our Earthly Bodies are Chains, and by them we are fast bound.

3. As to the Notion of some who say, that the present Place of the Abode of these Angels

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is

*Ver. 46.*

“ These shall go away  
“ into Everlasting Punish-  
“ ment, but the Righte-  
“ ous into Life Eternal.”

*Paraphrase.*

This is my unalterable Decree,  
That as ye Apostates Angels have  
born an earthly Body, and instead  
of making the Use of it I intended,  
still persist in your Wickedness;  
now there remains no Hopes of  
future Attainments in Bodies, they  
being all destroyed, or reduced to  
their Mother Earth, according to  
ancient Decree; ye shall be shut  
out of Heaven for an Age, for  
this your continued Apostacy, and  
shall suffer eternal immaterial Pu-  
nishment, in the inferior Region:  
But ye happy Beings, who have  
listened to the Overtures of Salva-  
tion, and owned my Godhead and  
Supremacy over ye, enter into the  
eternal Joys of the heavenly Man-  
sions.

*Mark xix. 45.*

“ The Fire that never  
“ shall be quenched, where  
“ the Worm dieth not,  
“ and the Fire shall not  
“ be quenched.”

This immaterial Fire, this Sen-  
sibility of the unhappy State you  
then will sustain, cannot, by all  
the Arts of Palliation, be extin-  
guished; it is as impossible to be  
done, as it is for ye to destroy  
your very Essence.



## *Of the Fall of the Angels,*

is in the Air, of others, the Water and under the Earth. Their Notion doth not destroy my Hypothesis, but thus far strengthens it, since they assert they are within this World, they so far agree with me.

4. This Hypothesis shews, that we are Enemies to God, agreeable to these Words: *He hath ascended up on high, he hath led Captivity captive, and given Gifts to Men, yea, even to his Enemies, that the Lord God might dwell among them.* Is it not hence plain, that we are Enemies to God, and

*Rev. xiv. 10, 11.*

“ The same shall drink  
 “ of the Wine of the  
 “ Wrath of God, which is  
 “ poured out without Mix-  
 “ ture, into the Cup of  
 “ his Indignation; and he  
 “ shall be tormented with  
 “ Fire and Brimstone, in  
 “ the Presence of the ho-  
 “ ly Angels, and in the  
 “ Presence of the Lamb.  
 “ And the Smoke of  
 “ their Torment ascendeth  
 “ up for ever and ever.  
 “ And they have no Rest,  
 “ Day nor Night, who  
 “ who worship the Beast  
 “ and his Image; and  
 “ whosoever receiveth the  
 “ Mark of his Name.”

*Paraphrase.*

Moreover, This Sensibility of your Perdition will increase, and the Burthen of your Infelicity will be grievous to ye. The Idea of which, shall still, in regard that ye were ancient Inhabitants of Heaven, be before me, and your Companions my Angels.

Yea, This Idea shall be always before me, because you cannot be free from this Sensibility, yet will ye pay your Adorations to *Lucifer*, and fight under his Banner.

Dr. Lupton says, *p. 19, 20.* that our Sins render us liable to Eternal Punishments: He means to Punishments that shall last without any Cessation or End. I wish the Doctor had set down those Sins, which in their Nature are liable to this Penalty. But why are our Sins or Irregularities liable hereto? Because, says our Author, “ the Majesty of God against whom “ they are committed, is infinite: So that the Infinity of the Majesty of God is here made a Reason for an Infinity of Punishment

and as for my Part, I cannot see in what Sense any one could be stiled an Enemy to God, if he was not in the Rebellion before the Creation of the World, for if he had not had Being as a Spirit, before the Time of his Birth, which is not many Years since, I cannot see why he should be termed an Enemy to God. Which in this Place signifies a Fighter against, and not a Person who disobeys Him.

5. It farther accounts for the Reason of the Joy of the Angels in Heaven at the Return or Conversion

nishment of Sins. It is certain, that Sinners when they commit their Enormities do not intend such their Acts as an Opposition to the Majesty or Greatness of God; nay, they do not thereby rob Him of his Majesty, nor can they eclipse his Glory. It is out of their Power. Let us suppose, that a Man should kill himself. This is a great Crime, and of which there can be no Repentance. What Offence is done thereby against the Majesty and Dignity of God? Is his Honour blasphemed? Is his Glory obscured? Is there any Hurt that can accrue to God by such an Act? Who is the Damage done to? Not to God, but to the Man, who herein has only acted contrary to the Law of Nature, which has taught every Man, Thou shalt not kill. It has often happened that Men of tolerable good Lives have killed themselves through certain Distempers which seize the Brain, obstruct the Powers of the Soul, and render the Man mad. Shall it be said, that the Punishment of this Crime shall be infinite in Duration, *p. 27.* It would not only be unreasonable, but also unjust, because the Injury done is to the Man's self alone, not either to his Neighbour or his Creator. Again, Let it be supposed, that a Man has lived a sottish drinking Life, and it cannot be said of him, that he hath injured any Man, or committed any other Evil besides, shall such an one be punished infinitely: To suppose it, is absurd and ridiculous. But this Author says, that "all Men dying impenitent Sinners will be unchangeably and eternally subject to the Dominion of Sin; and by necessary Consequence eternally the Enemies of God and Goodness;---that God Almighty must be wanting to his Justice, if their Punishment should ever have an End." The Doctor when he wrote this had just read the Story of *Moses* and *Pharaoh*; where *Moses* says, that God hardened the Heart of the King. And from that

Conversion of a Sinner, spoken of by our Saviour, because as we are the fallen Angels, and so the Brethren and ancient Companions of those happy Beings, who kept their Principality, it is natural for them to rejoyce when one of their Number is returning.

6. This Hypothesis accounts rationally for the Origin of Sin; it shows us from whence it sprang, and it accounts for the Pride of the apostate Angels, and shews us in what Manner their Sin was punished. It obviates at once the Objection,

that Story, with the Help of some false Glosses on some other Expressions in Scripture, he improves the Doctrine, and says, that God will harden the Hearts of Sinners against him after Death, and so predestinate them to be eternally his Enemies, and to be unchangeably and eternally subject to the Dominion of Sin. But this is wide of Truth. Now the Hypothesis I have advanced lays before the Reader Doctrines of quite another Nature: As, 1. That our Souls are those very Beings who rebelled against God the Word in Heaven under *Lucifer*, and that we were cast down into this World, when it was Chaos, and that we were in that State a long Time. 2. That we were in this State capable of reflecting on our Crime and then most unhappy Condition, and wished for Redemption and Restoration to Heaven; that God listened to the Desire of us, according to that of the Psalmist, "O let the sorrowful Sighing of the Prisoners come before Thee:" formed the World out of Chaos, created Man, and thereby established a Way for our Reconciliation. 3. That we the fallen Angels have had the Privilege to actuate Bodies ever since the Formation of the World. 4. That when this Period of our Incorporality is past, those who remain impenitent, will be confined to this Globe for an Age, when it shall be again a Chaos. 5. That after the Expiration of an Age, some other Overture of Salvation and Reconciliation will be offered to them, and they not confined here to endless Ages in God's Comprehension. This Way of Action is very agreeable to and consistent with the Goodness, Mercy and Justice of God. The Angels sinned, it is just they should be punished for a Time, on the one hand; and it is equally just and merciful that they should be afforded a Means of returning to the State they lost, on the other. But if an Eternity of Punishment should then have been inflicted by God



Objection, that God punisheth all for the Transgression of one, by demonstrating that all sinned, and therefore all are subject to Punishment. We all suffer because we all broke the Commandment of God. We are all cursed because every one of us hath eaten of the forbidden Fruit. Death is entailed on all of us, because we all were guilty of the same Crime. Indeed, we should think it very unreasonable, if a Judge should sentence the Son for the Theft of the Father, or punish the Daughter for the Adultery of

on these apostate Angels, where would be that boasted Mercy and Justice of His? Justice and Mercy could have been no Attributes of the Divine Being. Nay, if the apostate Angels are now doomed to eternal infinite Punishments, and have been denied the Means of Salvation from the Time of their Expulsion to this Day, and will remain in that State to infinite Ages in God's Comprehension, and God has created Man on Purpose to fill their Stations in Heaven. If this Doctrine, I say, can be proved valid, then one might think that God is not the Being our Reasons and the Scripture represent him. But as these Ideas of Him, have been the Invention of Preachers, and supported by their Craft, and are not of God, nor of the Sacred Writings, how great is their Unhappiness, who for thus blaspheming their Creator, will undoubtedly receive the Sentence, Depart from me, ye Cursed, into Everlasting Fire, prepared for the Devil and Angels."

This Preacher farther to shew, the Justice of infinite Punishment, says, p. 28. that "no Man dies in a State of Impenitence, till he hath so far provoked Almighty God by his Sins, that the Means of Grace are justly and finally withdrawn from him." Our Author here plainly supposes, that God predestinates Men to eternal Punishments, that is, when he is weary of their Wickedness. But he forgets that all the Sins and Blasphemies both of Priests and others cannot, in a literal Sense be said to provoke the Divine Being. 'I the Lord change not', is a great Truth, and cannot be invalidated. Besides, several there are, of whom it may be said, that they die, tho' Sinners, yet not impenitent, that is, in case of sudden Death, which death flows from natural Causes, and is not inflicted by God, such are Apoplexies, &c. slain in the Field of Battle, or drowned in the Sea, or by any other Accident. And

considering

of the Mother. This Doctrine answers all the Difficulties which Men of all Ages have raised concerning the Creation of the World, the Origin of Evil, and the Formation of Man. Again, it declares, that unless we withstand the Temptations of the Devil, shake off his Power, and disown his Supremacy, on the one hand; and learn Piety, Virtue and Holiness, own and acknowledge the Godhead of God the Word, on the other, we shall not gain Heaven. It likewise, gives a satisfactory Reason for the Diversity

considering the Shortness of human Life, it would be ridiculous, supposing a Man not to have confessed his Sins to a Priest, and received formal Absolution from his sacred Hands, that for his Impenitence in this Point, to be tormented by the Devil, scorched and broiled in Hell-Flames to all Eternity, in God's Comprehension, or even in Man's. It is certain, that Sin, *i. e.* the Breach of the Laws of Humanity and Morality, defiles a Man, and retards his Soul or Angel, after its Dis-union with the Body from its celestial Flight. But yet an Offence committed against these Laws may be retrieved, the Man may delete the Crime or Vice, by the Attainment of its opposite virtuous Habit. For the Punishment of Sin, says the Learned, is answerable to the Duration of the Fault or Offence, not only as it respects the Act, but so far also as it leaves on the Man's Soul its Blemish; but when the Man by forsaking his Sin, and acting contrary thereto, has washed away the Pollution, the Punishment ceases. Besides, as I take this Place to be Hell, there is no Crime but what has its Punishment annexed to it, which as it relates to the Body, is temporary, but as it respects the Soul, not only temporary, but of Futurity too. Thus we will suppose, that a Man, by drinking, has brought on himself a Dropsy. The Punishment attends the Sin, it is plain, and perhaps causes his Dissolution; his Body receives its Punishment, and there is no reason that it should be raised again to be tormented in eternal Fire. His Soul, which nothing material can hurt, is, during the Term of Probation, which Time will last 'till this Globe becomes a Chaos, at full Liberty, either to take Flesh again, or let it alone. When he has taken Flesh, he, it may be, either mends that Fault, or contracts more; but yet it is in the Power of him to act Good or Bad.

He

sity of the Tempers and Dispositions of *Cain* and *Abel*. But from whence, it may be said, came this Diversity? They both descended from very good Parents, though one was good, and the other bad. Let me ask, How came it to pass, if *Cain's* Soul or Angel, which (according to Vulgar Notion) was created but a few Years, should be so degenerate as to slay his Brother, for no other Reason, but because *Abel's* Sacrifice was accepted and not his. But here it has been said, That this Degeneracy of *Cain's* proceeded from *Adam* through his Disobedience. To this it shall be replied, by way of Question,

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If

He says, p. 38. "That God Almighty hath, under the Gospel, positively determined a State of endless Misery for the Disobedient." Dele Endless, and it is true, that he hath determined a State of Misery for the Disobedient. Which State of immaterial Misery will begin when the Earth shall be again without form, and void, and last an Age, or Time already decreed. "And he laid hold on the Dragon, and bound him for a thousand Years." During which time those apostate Angels, who shall not have been so wise as to make a good Use of this their Day of Probation, from the Formation of the World to its Deformation, and have not attained those Perfections which are pre-requisite to their Admittance into the Mansions of Bliss, will remain in this Globe, unim-bodied, for the Space of one thousand Years. "But the Rest of the Dead lived not again untill the Thousand Years were finished." Perhaps this Globe, then a Chaos, will be beautifully formed a second Time, and a new, or second Means afforded them, as is plain from the Words; "The Rest of the Dead lived not again untill the Thousand Years were finished."

There is not one Text the Doctor has alledged, that proves his absurd Doctrine of the Eternity of Hell-Torments: And I say, there is not one to be found, to support so wretched a Scheme of material endless Punishments from the Beginning of *Genesis* to the End of the *Revelations*. But this Preacher, lest his Doctrine should not be heartily received by the Auditory, just before he concludes, says, 'We should not dare to argue about the Equity of God's revealed Will, or the Certainty of what



If *Cain* received his Sin from his Father *Adam*, from whom did *Abel* receive his Goodness whereby his Oblation became acceptable? It cannot be said he had it from his Parents: No, that will spoil the Objection made in Behalf of *Cain*. It is plain therefore, that this Diversity of Temper and Disposition in *Cain* and *Abel*, two Brethren in the first Age of the World, could not arise from any other Cause, besides that of Pre-existent Good and Evil. For from these two Examples, we may gather, that some of these Angels or Stars, as the *Revelations* term them, [two of whom were cloathed in Flesh, distinguished

what he hath declared shall be, but rest in a firm Belief, that whatsoever he hath determined is unexceptionably just and equitable, because he hath determined it.' Which is as much as to say, Brethren, I have indeed, in the Discourse which I have now delivered unto you, advanced a Doctrine which our Reasons cannot think just and equitable; I mean that we should, Soul and Body, after Death, for a short and transitory Scene of evil Action be sentenced to eternal endless Punishments, in a Lake of Fire, enhanced with Brimstone, agitated and enlivened by the Wrath of God, and heightened by the Power of the Devil, yet, tho' we cannot comprehend this great Mystery, this (to your Apprehensions) unreasonable Act of God's, is, I declare to you, as I am an Ambassador of Christ, Equity in God, and agreeable to those Sacred Writings, which we have subscribed to support and to teach, and which our Fathers (the Ambassadors of Christ) who are gone before us, put together, and told us were Truth; therefore ye ought not, you should not dare, or be so bold and impudent as to question the Verity of what we and these Writings say, but be content with what is told you, and rest in the implicit Belief thereof: For I assure you, Brethren, that I understand the Nature of God, which some of you do not, and I swear to what you yourselves do not know, that what God hath determined in this Point, which you do not, nor ought not to comprehend, is unexceptionably just and equitable; and I tell you, upon the Word of a Priest, that he will, if you do not adhere to our Scheme of Doctrine, inflict these endless Torments upon you all.

Adam, here- cannot will. It was *Cain*.  
guished by the Appellations of *Cain* and *Abel*] were undoubtedly sorry that they had offended God, of such was *Abel*; while others were obstinate in their Treason against God, of such was *Cain*.

7. Hence it appears, that the fallen Angels are in Prison, that is, imbodyed: So that Man is an apostate Angel and a Body. Now if the Soul or active Principle in Man, was made and created to actuate his Body, then it is plain, that the Soul is made for the Body, and not the Body for the Soul. Which is as ridiculous as it would be to assert, that Men are made for Houses, and not Houses for Men. Again, if our Souls were made for our Bodies, it could not be said, that they were Prisons, but if the Body was made for the Reception of the Soul, as appears from this Hypothesis, then is it in a proper Sense a Prison. The Souls of Men, *i.e.* the fallen Angels are in Prison driven from the Presence of God into this Gaol, this Hell, this Earth. Here are we confined within certain Limitations, fettered and chained with Clay.

8. This Doctrine farther asserts, that the Globe we now inhabit, is Hell, *i.e.* the Place inferior to the Heaven, that this Hell was made for the Reception of the Rebellious Angels, and that no new Order of Beings was created on Purpose to people it. It plainly shews, that the apostate Angels are not by God damned for their Offence to all Eternity, and that this Idea of God is agreeable to such Expressions as these: *God is slow to Anger, merciful, long suffering, and of great Goodness, ready to forgive all who return unto him with an hearty and sincere Repentance. When the Wicked turneth away from the Sin he hath committed, and doth that which is lawful and right, he shall save his Soul alive.* And does not God do all Things with the exactest Justice and

69  
Of the Fall of the Angels,  
Mercy, and shall we suppose him to be wanting herein towards these unhappy Angels, judge ye and consider.

And now upon the Whole, I think it is undeniably and indisputably plain, from the Doctrine advanced, that we are the very fallen Angels cloathed in Flesh, and that the Place we now inhabit, is Hell, and no other Place.

Before I conclude this General Head, I beg your Patience, whilst I offer something by way of Exhortation.

As Humility is the Foundation of all Virtue, so to be meek and lowly would be the genuine Effects of this Doctrine when received in the Soul; for let a Man but reflect that he offended God in his own Person in Company with *Lucifer* in Heaven, and he will see Cause enough to eschew all Haughtiness and Superciliousness of Speech and Behaviour. If a Man considers, that all Men are equally Sinners before God, what a Source for Humility and Meekness will here be; he cannot think too highly of himself. What mean and humble Thoughts of himself and his own Actions will always be the Result of his Mind. Could this Doctrine take place, Humility and Meekness would be the constant Attendants of Society. Christianity like the Tree in *Nebuchadnezzar's* Dream would fill the Earth. O how many pressing and weighty Arguments for true Humility doth this Doctrine afford. Have I been an Angel in Heaven, how ought the Consideration of it to affect me with humble and lowly Thoughts of mine own Worth. Did I rebell against God in Heaven, deny the Godhead of the Eternal Word, and disown his Power and Supremacy over me, how ought this to affect me with the deepest Sense of Humiliation, and lead me on to Repentance, to the  
Owning



Owning of his Godhead, and to the Obeying of his Will. Would our Modern *Arians* be convinced of the Truth of this Doctrine, *viz.* That they are those very Angels who were ejected Heaven for the very same Opinion they now hold and maintain, they would see their Error, return to their God, and own and acknowledge his Godhead and Supremacy over them. Then would that Heresy want Professors, yea, even a Name among Men, and all would join in that excellent Doxology, *Glory be to the Father, and to the Son, and to the Holy Ghost.* Thus would Humility abound.

I could easily demonstrate how the Belief of this Hypothesis would tend to the Increase of all Christian Virtues, how it might forward the Work of our Salvation, and introduce the justest Ideas and most worthy Apprehensions of the Almighty Creator of all Things: But I am persuaded, that he who receives the Doctrine contained in what has been said, will have no Occasion to have them pointed out to him. Therefore we proceed immediately to our Third General Head, namely,

### III. To shew for whom the Mansions spoken of in our Text are prepared.

And here first, They are prepared for all and every one of those who fell in the grand Apostacy and Rebellion in Heaven. For, says St. Peter, *God is no respecter of Persons.* Therefore they are prepared, by our Saviour, for all the lapsed Angels without Exception. By which I mean, that it is equally the Right, and consequently equally in the Power of every apostate Angel to fit and prepare himself for his Admittance into the Mansions of Bliss.

But

But secondly, No one will be admitted into these Mansions, but he who is come to that degree of Perfection, Purification, and Sanctification, as is required to render him a Companion for those who inhabit those blessed Regions.

St. Paul says, *As the Stars excell one another in Glory, so also shall the Resurrection of the Dead be.* By which Commentators generally understand the Resurrection of our Bodies in the last Day. But I judge, the Apostle means, that the Angels, or Souls of Men, the very apostate Angels themselves, do, in their Return to Heaven, differ in Perfection from one another, as the Stars in the Firmament do. Consequently, these Worlds being many, these returning apostate Angels are admitted into Mansions of various Degrees of Perfection, Purity, and Sublimity, according to their several different Attainments in Glory.

Thirdly, Hence it is plain, that he who strives to gain the greatest Knowledge in heavenly Things, who endeavours to purify himself from all the Corruptions and Vanities of this Hell, and who endeavours to walk worthy of the Vocation wherewith he is called, is the very Person for whom these Mansions are prepared.

Therefore let us strive to make our Calling and Election sure; and let the Consideration of our being in this World, *i. e.* this inferior Place to the Heaven, this Hell, subject to divers Temptations from the Influence of the Devil, the Prince of Darkness, under whose Power we more immediately were before Christ descended from his Father's House, stir us up to the Attainment of those general Principles which are contained in the Gospel. How ought we to strive and wish to be holy, that  
our

our Faults, our great Offence, may be blotted out by Repentance and Amendment; that we may be wholly resigned to his Will, and ready, at whatsoever time he shall appoint, to offer up even our Lives for his Name, that we may be perfectly redeemed out of this Region of Darkness into the Presence and Company of our blessed Redeemer. This Use should we make of the foregoing Doctrine to excite ourselves to Humility, Meekness, Resignation, and a contented Spirit, always remembering, that, without these, we shall not be able to travel through this Vale of Tears, that is, this Place of Weeping and Wailing and Gnashing of Teeth. Our Meekness and Humility will guard us against the Iniquity of this Hell, while our Resignation and Contentedness will secure us in the quiet Enjoyment of our own Peace.

I have now said what was written some Years ago, and what was ordered to be spoke, at this time, by my honoured Mother Mrs. *Jane Ilive*, who was the second Daughter of *Thomas* and *Elienor James*. Her Father, *Thomas James*, gave a considerable Number of Books to the Library in *Sion-College*, for the Use of the *London-Clergy*; all which Books are gratefully acknowledged, by order of the Governors, by the Reverend Mr. *Reading*, their Library Keeper, in his Catalogue of *Sion-Library*, by the initial Letters of her Father's Name. She was descended, by her Father's Side, from Doctor *Thomas James*, of *Oxford*, who was the first Man that collected the *Bodleian-Library*, and his Memory is preserved among that learned Body as their first Librarian. She was born in the Year 1689, and died in the Year 1733, in the sixty-third Year of her Age, her grand Climacterick,



rick. She received her first Rudiments or Notions in Christianity from the learned and pious Bishop *Beveridge*. She was an Example for Industry; a dutiful Child; a loving Wife, and a tender Mother. She was a Woman of that consummate Chastity, that no one can say, they ever heard an immodest or indecent Expression drop from her Lips; the Swearer and the Liar she abominated, and reprov'd the Offenders very sharply.

As to her Opinions in Theology they were some of them singular. Of late Years she could not be of the Opinion of those who thought the self-same Body would be rais'd again in the Resurrection of the last Day; for she observed, How can Flesh and Blood inherit the Kingdom of Heaven? How can that which is material become immaterial? Or, how can that which is, by Nature, corruptible become incorruptible: yet she firmly believed the Resurrection of the Dead; and argued, that the Souls of Men were the Dead, *i. e.* those dead in Trespasses and Sin; that the Resurrection would be of the Spirits, or lapsed Angels, who now actuate the Bodies of Men; or to make use of her own Words, 'The Resurrection is the rising again to that Place or Station from whence there had been a Defection.' And I not being of the Opinion, that the Body will be taken into Heaven, or rais'd after Death (*m*) was willing to know her Sentiments concerning this Topic, therefore, a few Days before her decease, I asked her, Whether she thought

(*m*) I shall not say any thing more concerning this Doctrine here, because I have made some Remarks on Dr. *Felton's* Sermons, concerning the Resurrection of the same Body, which I design for the Press.

thought the Body would be raised in the Resurrection of the last Day? To which she replied, I have not had, nor do I now see any Reason to believe that the Body should be raised at the last Day; adding, that the Body is the Prison of the Soul, its Clog, and wished to be delivered from it, that she might be admitted into the heavenly Mansions, where there are no Bodies, for there will be no *Weeping, Wailing, nor Gnashing of Teeth*. I then remembered my Mother of the many Hours we used to spend in contemplating and discoursing on the Rebellion of the Angels, their Expulsion, and their taking Flesh, desiring to know, whether these Opinions were repented of by her. She said, I thank God, that I have lived to imbibed those Ideas; I would not have died without the Knowledge thereof; I love God more perfectly since; I laboured before under several Doubts and Scruples, all which I am now intirely free from. I am verily persuaded, that I was ejected Heaven for my Apostacy and Rebellion against God in that happy Place, and am now punished for that my Sin. O *cleave thou me from my secret Faults, forgive me that great Offence*. She then declared to me, those Opinions and Truths afforded her the greatest Comfort and a most entire Satisfaction in this her last Illness. I then asked her, Whether she thought God afflicted her at this Time in order to take her from amongst us? She said, No, my Sickness is the Decay of the Particles of Earth of which my Body is composed, and flows from natural Causes, and as for the Time and Moment when I shall expire, it will be when Nature can no longer subsist. Then, said I, the Apostle did not mean, by those Words of his, *There is a Time appointed*

for all once to die ; that God had appointed, limited and determined the Time and Moment of the Death of every Man. No otherwise, my Mother replied, then that as sure as any one is born, so sure he must die. I added, Do you think that God is the Author of War, Pestilence, Inundation, Earthquakes, &c. by which so many Thousands perish. She replied, I cannot think it ; he is the Author of Peace, and the Preserver of Man.

I was still willing to pursue my Discourse, I therefore desired to know, whether she had the same Opinion concerning this Earth as heretofore. My Mother answered, I believe and am verily persuaded in my own Mind, that this Place is Hell, and I hope and wish that after the Dissolution of my Soul and Body, I may be admitted into *PANCONIA* (*n*). Which is a feigned Name that was generally used by my Mother and Self, to denote one of the superior Worlds, or one of the Mansions spoken of in the Text.

She was from the Beginning of her Illness till her Death, sensible of her approaching Dissolution, and her Distemper being consumptive, she frequently said, *I loose my Life by Inches* (*o*). She

(*n*) If any Man should ask, Why I called one of the superior Worlds by this Name ? I answer, I think I have as great a Right as any Man that has gone before me, to fix and appropriate Appellations to nameless Places. The Word signifies with me, an All-peaceful Region, a Place of Joy, Ease and Tranquillity.

(*o*) Which Expression signifies only this, that my Mother thought it long before the Time of her Departure came, and declares, that she was very willing to quit her Body, the Prison of her Soul.



She loved God above all Things, and her constant Prayer was, *That she might be redeemed out of Hell, and admitted into the Place prepared for those who love the Lord.* And when she grew weak, and her natural Faculties were so very much impaired, that she had not Strength to express herself in Words, yet we could perceive, that she continued her Prayer and Hope, that she should be admitted into the Mansions prepared by our Lord and Redeemer.

*To which happy Places may we all be so wise as to attain, through the Grace of our Lord Jesus Christ; to whom with the Father and the Holy Spirit, be all Honour, Might, Majesty and Glory, now and ever. Amen.*

F I N I S.



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